JULY-AUGUST 1961

The Methodist Woman

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THE PURPOSE

of the Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

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methodist women *in action*

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PLEASE!

From the newsheet published at The Interchurch Center comes the following:

"Though Methodists at The Interchurch Center generally speaking are quite efficient, we do feel a lot of work still needs to be done with their constituents and business contacts. Betty Felton who has to track down the unidentified mail in the center office had the following letter addressed:

Woman's Dive of Christian Scientists
475 Riverside Drive
New York 27, N.Y.

"Translation: Woman's Division of Christian Service, The Methodist Church."

The Methodist Board of Missions is only one of many occupants of The Interchurch Center. Delivery of mail is handled more speedily and efficiently if the address is complete, using the name of the organization, room number or floor if possible. For example:

THE METHODIST WOMAN—Room 1355
Methodist Board of Missions
475 Riverside Drive
New York 27, New York

Membership Awards

• Mrs. Edwin Carlson, president of the Ellinwood Woman's Society, was crowned "Queen for a Day" at the annual meeting of the Hutchinson District Woman's Society at Stafford, Kansas. The honor was based on membership gains during the past year, the meeting of the goals of the Central Kansas Conference Achievement Chart and the number of elective officers present at the meeting. Mrs. Carlson refused to take personal credit for the achievement. Without the help of all the officers she said the honor would have been impossible.

• A highlight of the annual district meeting in Tampa, Florida, was the presentation of a special banner to the Grace Methodist Church Woman's Society of Plant City for attaining a 100-per-cent membership of the women of its church. Mrs. Cutris Falany, president of the society, accepted the white satin banner* with the Woman's Society emblem in blue and gold.

Historical Desk

The organization meeting of the new Missouri West Conference Woman's Society of Christian Service was held on the campus of National College, Kansas City, Missouri, April 28 with Mrs. A. R. Marquardt, president of the South Central Jurisdiction, presiding.

Three things of historical significance occurred. The meeting took place on the campus of a Woman's Division institution. The desk used is one of the most historical desks in Methodism. It belonged to Bishop Eugene Russell Hendrix, a leader of the Methodist Episcopal Church, South, who led Missouri Methodism for many years. On this desk, which was taken to the Uniting Conference, the documents of Unification were signed. Bishop Eugene Frank, of St. Louis, Missouri, used the desk at the organization meeting of the seminary in Kansas City, and the women added history to its use in their organization meeting.

Shut-Ins Remembered

Weekly letters from Mrs. Marcus Teeter unite shut-ins in the area of Fairmont, Minnesota, in prayer "for the condition of all men." Her letters include an inspirational message and a scriptural passage suggesting a theme for meditation and prayer. The letters are regarded by Mrs. Lila Buckholz, church parish visitor, as a vital service to the church. They are eagerly awaited by the shut-ins who hold private meditations at 9 a.m. daily. Mrs. Buckholz also includes with the letter a separate paragraph of news of others who are confined, their birthdays and illnesses.

Local Church Activity

The Woman's Society of the Second Methodist Church of Ashland, Kentucky, sponsored a local church activity with a twofold purpose. Several wage earners of the young families were unemployed due to layoffs at the local steel mill. The Woman's Society cooperated with

(Continued on page 43)

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Arkansas Gazette

South Central Jurisdiction Officers

Officers of the South Central Jurisdiction were elected in February when the jurisdiction meeting was held in Little Rock, Arkansas. Pictured left to right, they are: Mrs. Wade F. LaBoon, Fort Worth, Texas, treasurer; Mrs. A. R. Marquardt, Lincoln, Nebraska, president; Mrs. L. C. Christianson, Rolla, Missouri, vice-president. Shown in the inset is Mrs. Lamar S. Clark, Jasper, Texas, recording secretary.

"Hold High the Torch"

A giant candle made from candles contributed by representatives of the 1,006 Woman's Societies of Christian Service in the Ohio Conference was burned at the conference meeting in Springfield, Ohio, in April. The theme was "Hold High the Torch."

Mrs. Gilbert Crist of Lima, Ohio, conference secretary of children's work, made the candle which measured fifty-four inches in height, thirty-two inches in circumference and weighed ninety-six pounds. For months member societies sent candles —large, small, and bits—to be used in Mrs. Crist's creation which took 125 hours to make.

BRASILIA—What a City!

by

MARIAN DERBY

John R. Wilkins

To the right in Brasilia's startlingly modern Legislative Center is the balcony seating for the members of the Lower House. The decorative dome (left) covers meeting rooms of the Upper House. Offices of the legislators are located in the two center buildings.

ON APRIL, 1961, the world's newest city had its first official birthday. The idea of a great capital city in the geographical center of Brazil was born when the nation itself was new. However, it was not until the end of 1956 that actual work was started on clearing the virgin land, and building materials began arriving by air freight from all parts of Brazil.

While a skeptical world watched from the sidelines, towering buildings with some graceful lines and others strictly utilitarian in form began to rise in the wilderness. Far from having the appearance of a Disneyland as some critics have suggested on seeing photographs, Brasilia presented a sense of permanency and merited justifiable pride as a well-planned modern city when it was officially inaugurated in April, 1960. We visited it a year later, and exclaimed with others, "You have to see it to believe it."

Already a city of 170,000, it faces all the problems of a large urban area, and many more. Here is an entire population of uprooted families. Government officials and employes may live in comfortable apartments and have money enough for frequent visits to their home cities or towns, but they must have a real pioneering spirit if they really enjoy life in Brasilia.

Skilled workmen live in less comfortable apartments in the city itself or travel over newly-made highways from a satellite city a few miles distant. Schools for their children, recreation for leisure hours, cultural opportunities for family enjoyment have so far taken a decidedly second place as every effort has been given to the necessary physical installations for a new city of this size.

Included in the 170,000 population are also the thousands of poor families who left their hovels in other parts of the country, hopeful of a better life in this new land. They have become squatters in areas surrounding the city and have built shelters of anything they could find—paper, burlap sacks, flattened-out tin cans, pieces of discarded lumber. Many more have come than can be employed regularly in the building program—the only industry now offering employment.

Living costs are unbelievably high. Much of the food and other basic necessities are still flown in by various airlines, though now regular truck deliveries have been established from São Paulo, Rio and other cities five or six hundred miles distant. Special salaries offered to school teachers and office employes look attractive until compared with the cost of living.

Brasilia is probably the youngest city not only in years of existence but also in the age of its inhabitants. Young people have accepted the challenge of the new city. It is expected they will continue to arrive in increasing numbers.

This is Brasilia as we saw and felt it. Such a city offers a tremendous challenge to those interested in trying to meet the spiritual needs of people.

The skeleton of reinforced concrete arcs which will one day be the structure for the large Catholic cathedral shows that plans for religious life have not been forgotten entirely by the city architect, but it will probably be some time before such an edifice is completed.

In the meantime, a couple of small Catholic chapels and the few "meeting places" of Protestant groups cannot even pretend to speak to the religious needs of those living in the "pilot city" as the capital itself is called. Methodists along with other major denominations have been given a

John R. Wilkins

"Freetown" has sprung up to accommodate thousands of construction workers in Brasilia. Its "Main Street," with open drainage ditch shown here, presents marked contrast to the sleek, well-planned, permanent sections of Brasilia.

good lot in a part of the city already developing in importance. But when we visited it, the plans for building had not as yet even taken form on paper.

The autonomous Methodist Church of Brazil sees in this area its greatest missionary challenge. An outstanding pastor has been sent here with his family. A young deaconess shares responsibility for the work. Their base of operations is a small wooden chapel built by one of the Brazilian bishops in the first workmen's village established as families began to move into the region. This town has all the appearances of a TV Western frontier except that jeeps and broken down buses replace the horses and stage coach!

The little chapel proudly displays a sign declaring it to be The Methodist Church of Brazil. In it gather young enthusiastic Methodists from every part of Brazil. Here they find the Christian fellowship they so much need in this new land, and here they plan for a missionary outreach into the larger community. The chapel doubles as a school room where the deaconess has classes for children and young people who find here their hope for an education.

The Brazilian missionary pastor sees the urgent need to have a building and a congregation in the "pilot city" itself and the Board of Missions of the Brazilian Church is sending out this challenge to Methodists. It is hoped that a second property can be purchased to provide for Methodist work in another part of the city. For all of this, aid will be needed from outside of Brazil. Plans are under way for an international work camp to put up a prefabricated chapel on the first property this summer. Though this will be a provisional structure, which can later be moved to another location, it is expected that it will be attractive and large enough to serve the new congregation soon to be formed.

Methodists in Brasilia feel that church-related institutions are as essential as church buildings and pastors. With living costs so high, it is imperative that there be more than one bread winner in each family. If mothers leave their homes to work, provision must be made to take care of small children. This is an immediate need and one which will continue to exist probably for years to come. The Woman's Division has been asked to help establish a nursery school and kindergarten. This will provide a Christian witness in another part of the city.

Many young women have come to Brasilia, challenged by the need for teachers and the opportunities in government service. A Christian home for these young women would answer another real need and help to shape the religious thinking of Brasilia society as well as of the individual young women. A large Methodist school in the new capital may well be among the future plans of the church as it considers the best way to move ahead in this challenging situation.

There is no question about the fact that we will be asked to cooperate in various ways as Brazilian Methodism responds to the opportunities it sees in this newborn strategic area, for it demands to be near the top of any priority listings!

Deaconess Albertina Damasceno with some of the children outside the humble Methodist chapel in "Freetown." At present all Methodist educational and religious activities are centered here. Miss Damasceno was the recipient of the "love offering" taken at the first Deaconess Convention in 1951. **(See page 7.)**

John R. Wilkins

Deaconesses gather in Fowler Hall for Convocation program. In addition to some speakers and ministerial representatives, a few other men attended. Home Missionaries Ray Tribble, Robert Schrider and Fred Rogers are seated with Dr. Toombs and Dr. Johannaber, third row left. The Reverend Harry Adams, ministerial representative on the Commission from the Western Jurisdiction, is seated in the front row left.

Deaconesses Face New Days

THIRD NATIONAL CONVOCATION

by

MARY LOU BARNWELL

"WHAT it Means to be a Methodist" was the title of the keynote address which opened the Third National Convocation of Methodist Deaconesses at Purdue University, Lafayette, Indiana, on May 9, 1961. In a more or less unorthodox manner, Dr. Lawrence E. Toombs, professor of Old Testament at Drew University, Madison, New Jersey, declared that " the literature from the pens of the Wesleys shows that they did not think of themselves as producers of a new theological system, or as critics and attackers of current theological errors, but rather as revitalizing and bringing into action a faith already well known and well understood, which had ceased to make a powerful impact on the life of their day. Their problem was not so much with the intellectual understanding of Christianity as with the fact that a gap had appeared between understanding and life. Not the formulation of the gospel, but the power of the gospel was their main concern!"

In his warning that Methodists not become so deeply involved with cause that they lose their concern for persons, Dr. Toombs said, "The alcoholic may be lost in the crusade for temperance; the brother for whom Christ died may be missed in the Negro who is dehumanized into a symbol of racial equality; and, in pursuit of causes, the basic evils of pride, self-centeredness, and self-sufficiency may be left out of account. To treat persons as things, pawns in a game, items in a list of statistics, or symbols of an abstract cause is to lose precisely that concrete reference of the gospel to human need in individual human personality which Methodism should, above all, represent."

Having thus considered our spiritual and historical heritage, the program moved into an examination of factors which separate men from God and from men. Mrs. Clifford A. Bender, an executive secretary of the Department of Christian Social Relations of the Woman's Division of Christian Service, reminded us that we must look with a clear eye toward things which actually exist upon our horizon and make courageous decisions about how these may be faced. Fear, war psychosis, nationalism, resurgence of non-Christian religions were among the factors found prevalent in urban rural areas, in student groups, and even in churches.

Some of these same factors were lifted up by Dr. Willa Player, president of Bennett College, Greensboro, North Carolina, who had just returned from a six-weeks' tour in Africa. In the light of her recent experiences, Dr. Player made a plea for education, human fulfillment, and unity at home so that, as a nation, we may assume our rightful responsibility in the world.

Calling attention to the fact that old frontiers have changed and new ones have arisen, Bishop W. Vernon Middleton of the Western Pennsylvania Area, spoke about the frontiers of human brotherhood, of human relations, of human need, of high ethical conduct, of the availability of mental and spiritual resources for all men, and the frontier of life itself. In realizing the meaning and purpose of life itself, said Bishop Middleton, we can enter with confidence and faith any other frontiers which call us.

Attitudes varying from cynicism to complete dedication were revealed by a panel of students, as those students spoke of the church, its mission, its workers, and its future, as they see it. A complacent

church has no message for them; a self-centered church repels them; a "busy" church annoys them. This presentation was taped and will be made available for any groups wishing to use it. Don't request it if you are afraid to be "pricked"!

Other speakers included Miss Dorothy McConnell, editor of WORLD OUTLOOK, Sister Lilian Topping, a deaconess from England, Dr. Harold Bosley, minister of First Methodist Church, Evanston, Illinois, Dr. Harry Denman and Dr. G. Ernest Thomas of the General Board of Evangelism, and Dr. John Johannaber of Scarritt College for Christian Workers, Nashville, Tennessee. Discussions were led by Miss Lillian Johnson, executive secretary of the Wesleyan Service Guild, Miss Thelma Stevens, an executive secretary of the Department of Christian Social Relations, Deaconesses Thelma Stouffer and Jennie Flood.

A major feature of each Deaconess Convocation is the love offering which is presented as an expression of interest in the training of women in various parts of the world. At the first Convocation in 1951, the offering of $1,100 was used to help start the deaconess movement in Brazil. In 1955 the offering of $2,100 made it possible for a young woman from Japan to be trained at Harris Memorial School in Manila and at Scarritt College for Christian Workers. The offering in 1961 will be used for the training of women as deaconesses in Southern Rhodesia and for the training of a Korean woman at Harris Memorial School.

Present at the Convocation were Miss Marcia Damasceno, from Brazil, whose sister accepted the offering in 1951 on behalf of the candidates in Brazil, and Miss Michiko Tonegawa, the young woman from Japan who was our guest at Harris Memorial School for two years and is now our guest at Scarritt College. These two young women joined the Rev. Richard H. Bauer at the foot of the cross on the platform for the prayer of dedication for the love offering of more than $3,500.

The joy and challenge of being deaconesses in The Methodist Church were demonstrated in many ways. On the program, the Misses Betsy Ewing, Louise Robinson, and Velma Grier shared with the group some of their reasons for happiness in the deaconess relationship. In the informal fellowship there was an evident "community" of interest and concern which gave strength and support to each one. In the inspiration of worship and singing our faith, there was a sense of unity and common purpose.

In the absence of Bishop Gerald Kennedy, chairman of the Commission on Deaconess Work, most of the sessions were presided over by Mrs. Paul Spencer, vice-chairman of the commission. Mrs. H. F. Brandt presided during the afternoon sessions. The presence of Bishop and Mrs. H. Clifford Northcott added inspiration.

There were many "high moments" during the days at Purdue. The opening service of Holy Communion, the services of morning worship prepared by Miss Roma Cupp of Scarritt College, and led by Mr. Bauer, executive secretary of the Interboard Committee on Christian Vocations; the dedication of the offering, the periods of singing our faith, led by Miss Jane Stentz, associate secretary of Missionary Personnel; the messages in song by the Scarritt Singers, directed by Miss Rosa May Butler, the singing by the Glee Club from Bethesda Hospital in Cincinnati, Ohio, directed by Miss Susan Kreutziger; the addresses, the discussions—all contributed toward the deepening of our faith, the strengthening of our fellowship, and the widening of our horizons.

Fraternal guests brought greetings. Pictured with Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work, are: Sister Pauline Becker, Evangelical and Reformed Church; Sister Lilian Topping, Wesley Deaconess Order of England; Sister Mildred Winter, United Lutheran Church; Michiko Tonegawa, United Church of Christ in Japan; Deaconess Clara Strehlow, Missouri Synod Lutheran Church.

Among the U.S.-2's who attended the Convocation were: (Seated) Patricia Head, Patricia Johnson, Barbara Lou Maddux, Bonnie Lue Coleman; (Standing) Judy Cook, Helen Suk, Martha Pierce, Mary Ellen Bender, Mary Lou Moore, Alice Faye Buck.

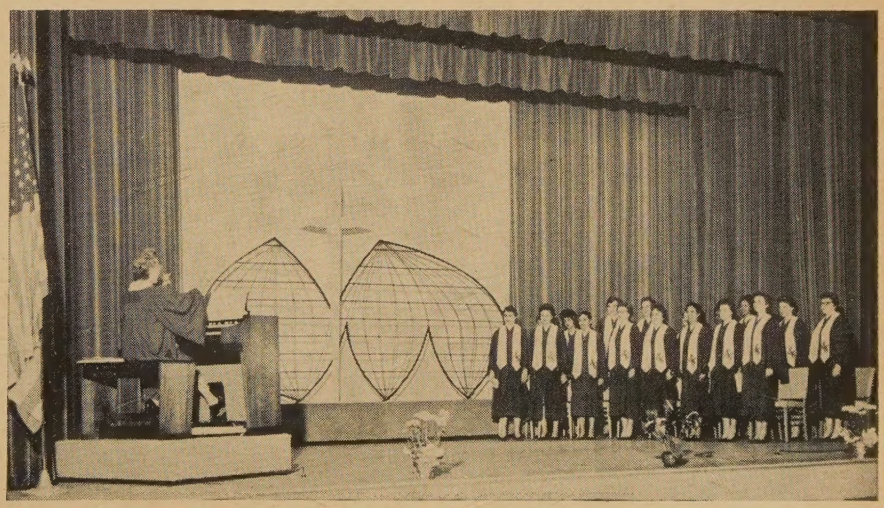
Some of the deaconess candidates attending the Convocation were: (Seated) Louise Sparrer, Lenora Sykes, Patricia Bennett, Betty Barnes; (Standing) Viola Turner, Janice Closson, Mary Lou Hutchinson, Gwinette Suggs, Peggy Miller, Carol Kane.

Among students from National College, Kansas City, Missouri, were: (Seated) Betty Barnes, a deaconess candidate, and Harriett Wood; (Standing) Sylvia June Wilson, a deaconess candidate, and Charlotte Sanders.

At the banquet U.S.-2 Mary Ellen Bender, a graduate of Bennett College, and her mother, Mrs. C. A. Bender, greeted two Convocation speakers, Dr. Lawrence E. Toombs and Dr. Willa B. Player.

Mrs. C. A. Meeker, editor of THE METHODIST WOMAN, presided at the banquet on Wednesday evening. Shown with her are Dr. Harry Denman and Dr. G. Ernest Thomas, of the General Board of Evangelism, and the Reverend Richard H. Bauer, who was the banquet speaker.

Miss Mary Lou Barnwell, Bishop W. Vernon Middleton and Mrs. Paul Spencer (standing) speak to Bishop and Mrs. H. Clifford Northcott at the banquet. Bishop Northcott was chairman of the Commission on Deaconess Work last quadrennium.



The Scarritt Singers, directed by Miss Rosa May Butler, participated in all services of worship.

Toge Fujihira

Students work in the school garden which grows an abundance of fresh vegetables for the dining-room table.

NEW DAY *for the* NAVAJOS

Navajo Methodist Mission School Prepares the Way

by

SARAH EVANS KENNEY

EVERYTHING about our flying visit to Navajoland seemed symbolic. Wind and weather had eroded strangely beautiful patterns in the barren gray and brown terrain beneath us. We spotted a few isolated mushroom hogans as we skimmed along, the first sign that we were in Navajo country. It would have taken hours to wind along the snaky roads for 280 miles from Albuquerque to Farmington, New Mexico. Yet from the sleek little plane in less than an hour we sighted the green oasis of Farmington with the campus of the Navajo Methodist Mission School off to one side.

Much I learned in the next few hours concerned many changes in the fascinating Indian country formerly devoted almost entirely to sheep raising. Between 8,000 and 10,000 Navajos were released by Kit Carson in 1868. They had plenty of room to raise sheep throughout the reservation's 16,000,000 acres. Today there are 80,000 people and fewer sheep. One tragic result is that the beautiful Navajo weaving is almost a lost art, for there is neither the wool nor the inclination to continue it.

It does not take long for a visitor to recognize the prestige and influence of the Mission School during its seventy years of service. Perhaps one reason is the long tenure of superintendents. Mr. Willard P. Bass, superintendent since 1943 and on the staff for several years before that, is devoted to the work. His enthusiasm and that of his family spills over as they talk. He quickly pointed out that everyone was too busy with the ongoing program for any special anniversary observance. "Everyone here is a missionary," he says.

The student body of 240 students from kindergarten through high school constitutes a family small enough to include everyone in activities. Faculty members, too, are exceptional. One Negro teacher has done much to inspire confidence among the students that as members of a minority group they can achieve stature in their own right.

At lunch the novelty of TV dinners (a bargain purchase of a few days earlier) proved more exciting to most of those present than luscious corn-on-the-cob freshly picked from the school's garden and eagerly relished by the visitors. The fruit crop was a total loss last year; even the sour cherries were frozen—for the first time in many years. It seems odd that the school now buys milk after maintaining one of the state's finest dairy herds for more than thirty years. But the town has moved closer, health regulations must be enforced, building and equipment have deteriorated and the dairy manager has retired.

New dignity and much publicity concerning their "sudden wealth" have come to these splendid people in recent years. Between 1951 and 1958 the Navajos were paid some $80,000,000 in funds long overdue from uranium discoveries, oil and gas leases, rentals and royalties. Yet divided among 80,000 people the annual payment would mean less than 100 in cash per person per year.

Consequently tribal leaders—many of them old men of wisdom and vision—looked ahead as they considered their investments. Education, they reasoned, is the prime need if the Navajos of this new day are to achieve positions of leadership. They had invested a large portion of this money in a permanent fund, the interest to be used for scholarship grants to high school graduates. When this proved inadequate, permanent funds were doubled to $10,000,000.

Under Dr. Glen Emmons, commissioner of Indian Affairs, there is tremendous emphasis on making education available to Navajo youth and 27,000 of 30,000 Navajos of school age are now in school—an all-time high. This is made possible by the enlarged educational facilities, government cooperation and emphasis on academic and vocational training, again looking ahead to a new day.

The Mission School fits quite definitely into this new picture as it has in the past. "Christian education is their gateway to real opportunity," explains Mr. Bass in succinct summary. The school's program of character training and scholarship has proved sound. "These Navajos, many of whom are not Christians themselves, see the crux of Christianity exemplified by the school and want the fruits of Christianity for their youngsters." These Mr. Bass describes as cleanness of life, respect for parents and their elders, purposefulness in life, and the desire to serve others.

The curriculum stresses college preparatory courses although some vocational subjects are offered. Bible is taught in all grades and in Sunday religious activities. Music, both vocal and instrumental, is popular. A caseful of trophies testifies to the school's athletic prowess. Recently the "Mighty Mites" (so called because of lack of weight and scarcity of players) won outstanding recognition in football circles. Quick and active, the youngsters also excel in basketball. They participate in MYF and other activities which afford varied leadership training opportunities. Stretching their concerns beyond themselves, the students have undertaken the partial support of a high school student in Korea.

The Mission School has the advantage of being able to be selective in its students. Some preference is given to brothers and sisters in order to keep them together where possible. Children of former students are given priority. Also a definite attempt is made to enroll youngsters from a cross-section of Navajo life, from different social and economic levels and to extend service to new families, thus making new contacts. Little wonder that ten applicants clamor for admission for every one chosen!

Broadened horizons and improved living standards among the people it touches suggest two of the school's influences. There had been no formal education in one family, for example, until the first of its ten children enrolled. Today the entire family is Christian. The parents visit among their children, some of whom have grown and moved away. The oldest attended college for two years, then married a missionary among the Navajos. Another attended Bible school after graduation and is a missionary among his people. Two have helped at the school after graduation, one while taking secretarial training at night school and another, a home economics major, assisted there while making future plans. All are making good, helping on the farm and with family business affairs. The family owns its farm, a tractor and a truck.

Further proof of the calibre of high school graduates is evidenced by the fact that eight of last year's thirteen graduates received grants amounting to $1,200 each for college training. Another is studying physical therapy. Since 1939 when the first high school class was graduated many have made outstanding records. One attended the University of Denver and now works for the government. Another is assistant in the Department of Mining and Natural Resources. One holds a responsible position in the Department of Realty and Land Use. Another, originally from a primitive home, advanced from one responsible teaching position to another and now is supervisor of education in a nearby area.

An outstanding graduate is Maurice McCabe, executive secretary of the Navajo Tribe and one of its most capable leaders. While a student at the Mission School he contracted tuberculosis and was in a sanatorium for ten years. His hospital experience proved a disguised blessing for, while ill, Mr. McCabe mingled with many Navajos who had scarcely any educational advantages. He realized how handicapped his people were. For the first time he learned to speak Navajo fluently himself as he helped them with business or personal affairs while they were in the hospital. (It is said that it is practically impossible for anyone other than a Navajo to become proficient in that language.) Not only did he recover his own health, but he left the sanitorium better trained for potential service among his people!

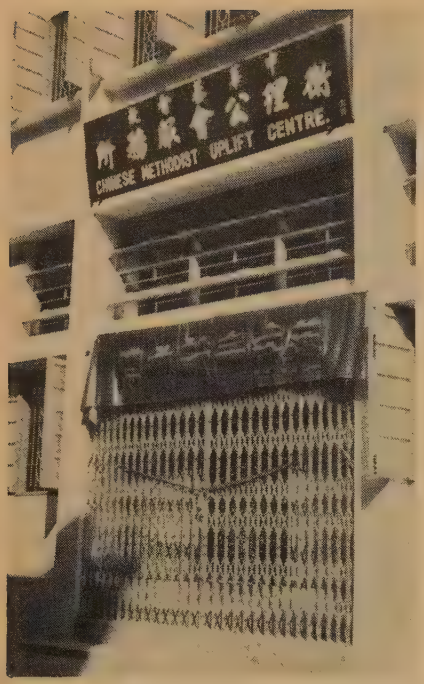
The first Navajo doctor, now completing medical training to serve his people, is a product of the Methodist school. As a student he was expelled because of his behavior. Begging for another chance, he returned to the school a model student. Later he married a girl whom he persuaded to leave school to marry him. He told Mr. Bass he doubted whether he would have persevered without her encouragement, for none was forthcoming from his family.

The completion of the huge San Juan River Dam now under construction will cover 1,000 acres with water and make irrigation possible in ten years. This will offer new opportunities with new techniques to be learned, new jobs. Mr. Bass is now encouraging a student interested in engineering to pioneer in agricultural engineering.

The future among the Navajos is more promising than in the early days, brightened by the wise investment of funds to help them to help themselves. "It is gratifying to see many of our graduates in the vanguard of the Navajo march of progress," says Mr. Bass. "Continued advance to lift the people not only materially but also in the even more important realms of mind and spirit, will demand a high type of well educated leadership. It must have high ideals, be dedicated to the service of others, and above all possess a great degree of personal integrity.

"The Navajo Methodist Mission School, with its stress on Christian training and scholarship, has made a great contribution to Navajo progress. This can be increased in the future if we in Christian education will dedicate ourselves anew to the high goals of educational excellence and Christian character for Navajo youth."

Chinese Center IN RANGOON



This fine new building, the Chinese Christian Center, offers new opportunities for service among the Chinese people in Rangoon.

DEDICATED in January, 1961, the Chinese Christian Center in Rangoon, Burma, serves as a bridge connecting the Chinese church with the Chinese community. This work was started more than twelve years ago under the direction of Miss Hazel Winslow on the second floor of a building. One feature in the new building appeals particularly to the older people—there are no stairs to climb.

Close cooperation exists with the Chinese church in program and services. The center's committee is composed of seven delegates from the church official board, one representative from every church organization. The center houses the Sunday school with ninety pupils and nine teachers enrolled. Staff members visit regularly in the homes of these children. Two regular prayer meetings are held every Tuesday: older worshipers meet in the morning while young mothers meet in the afternoon.

Monthly educational and religious movies are shown to the mothers and children. Books and magazines in three languages are available in the library dealing with church history, Bible stories, plays, biography, and storybooks.

About fifty pupils, many from outside church circles, attend handwork classes twice a week. Directed by an expert teacher, the popular subjects taught are nylon weaving, wool knitting, and dressmaking.

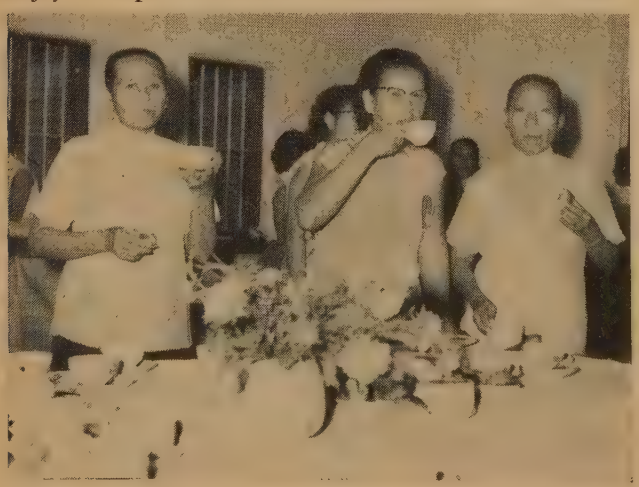
Through the years 113 persons have been enrolled in night-school classes where three Chinese dialects are taught. Thirty are enrolled at present.

Thirty-six children between four and six years of age attend the nursery school which was opened in 1960. Three teachers are in charge. Sessions are held three hours each morning. Powdered milk is distributed among these children and to other groups.

Regular practice sessions of the children's music band are held. Six piano pupils also practice at different times during the day. Lectures on home hygiene, child guidance, and homemaking feature the weekly meeting of the Cantonese Mothers' Club.

"The center gratefully acknowledges generous gifts of time, money, service, and prayers from friends and neighbors of the center which have contributed much to its success," says Miss Winslow.

Members of the Womans' Society of the Chinese church enjoy a cup of tea at the dedication of the center.



Miss Hazel Winslow, who started work among the Chinese in Rangoon twelve years ago, officiates at the dedication.

Consultation in Africa

by MRS. J. FOUNT TILLMAN

The life and work of The Methodist Church in Africa were probed by sixty-six Methodist leaders who gathered in Elisabethville, Katanga, May 8-16, for a top-level strategy consultation to help determine future church policies for a continent in turmoil.

THERE were many questions about the decision of the Department of Work in Foreign Fields of the Woman's Division and the Division of World Missions to hold a consultation in Africa. Even after it was officially approved doubts were expressed as to the wisdom of such a venture. "Times were unsettled. With so many uncertainties it might even be dangerous. It would cost quite a sum of money. What was to be expected? What could be accomplished by it?"

Bishops in Africa said it could be done; it should be done; and it would be done; And it *was* done! Selected representatives of the church in various countries were alerted—with responses from Japan, Korea, Malaya, India, Pakistan, Peru, Argentina, Brazil, Norway, and several centers in Africa. Only one or two were included from each country. Two representatives from the Orient were not able to clear visas at the last minute. Because of the troubled times one or two areas in Africa had very limited representation. In spite of conflicting schedules, brevity of notices, apprehension and uncertainty as to developments, difficulties in clearance of passports and visas, they gathered in Elisabethville, Katanga, on schedule, sixty of them, including twenty-three Africans, four members of the Board of Missions, six staff members, bishops, a few wives, twelve missionaries including interpreters and ten advisory members from over the world.

En route to the Katanga, teams had visited the work of the church in various areas in Africa so that bonds of friendship and understanding were established early among visitors and African leaders. Missionaries and Africans, including preachers, teachers, doctors, nurses, social, literacy, and agricultural workers, builders, musicians—specialists carrying varied responsibilities were seen at work or even in a meeting of Annual Conference, as in Southern Rhodesia.

Churches and institutions such as schools, hospitals, clinics, and social centers were visited. Hospitality was shared in African homes, missionary homes, and schools. The impact of such experiences was perhaps more extraordinary for the team members than for those visited, but all came to the consultation with increasing eagerness.

At first there was hesitancy, a waiting for an agenda, a program or directive from the Board of Missions, but the consultation was to be a sharing experience and, as one bishop expressed it, "We do not have a program. We have a moment of time." Gradually plans evolved. A planning committee was chosen, mostly Africans, who worked out the daily schedules and agendas. The Advisory Committee of four Africans and overseas national guests (not board members or staff) took over responsibility for drawing up recommendations growing out of the discussions. The consultation was divided into four committees: Christianity, The Church and Finance, Missionaries, Christian Education. It might be said that these involved church relationships on social and political issues, comparative religion, communistic influences, personnel and training or orientation processes, ecumenicity, and many other pertinent concerns.

What were some of the outstanding impressions? As one put it, "The parental relationship of the church in the United States and the church overseas is changed to that of brothers and sisters. Paternalism has served its day." The trend is to church-centered administration rather than to separate mission stations or institutions. The policy of releasing authority to national leaders is a rapidly expanding process.

Such concerns as these were discussed in complete frankness and with growing interest. There was an obvious feeling of a sharing process in administrative plans which to some seemed long overdue. What might have been thought of as foreign dictation became now a mutual seeking for answers to difficult questions. With financial problems came consideration of the meaning of stewardship! Would it be possible for more funds to be released where the church considered most needful, or would all be designated for limited purposes? To whom was the missionary responsible—or the contract teacher, or the school headmaster? What was the status of the ministry as compared with lay leadership?

Time and space do not permit a listing of problems considered. It may be said that the recommendations will be given earnest consideration by those administratively responsible and the research will continue. This is the sort of planning needed for these revolutionary times. An evening was spent in prayer and meditation on how a church prepares for an outpouring of the Holy Spirit. Then the question came, "How do we recognize the evidences of the present activity of the Holy Spirit in the church in Africa?"

People of many lands were in prayer for this consultation and there was a feeling of spiritual reality to a unique degree. For the most part, mission board representatives listened to the dialogues as members of newly established churches in other lands discussed with African Christians their earnest desires for stabilizing their own church relationships. Some spoke out of experiences of suffering, of persecution, of ventures of faith during dark days of uncertainty.

A woman was chairman of the

(Continued on page 39)

World Federation of Methodist Women

When Methodist Women Meet—in Oslo

by MRS. T. OTTO NALL

Vice-President, North American Area of the World Federation of Methodist Women

"WELCOME to Oslo" or *"God dag"* will be the greeting given at the opening reception for delegates and visitors to the World Federation of Methodist Women Assembly in Oslo, Norway, on Monday afternoon, August 14, 1961. Women from all parts of the world in their colorful saris, sarongs, and summer frocks will register that afternoon at the Central Methodist Church. After registration all the guests from the forty-nine units of the federation will be entertained by the Woman's Society of Norway at a coffee (or tea if you prefer). The officers of the World Federation will greet all delegates and visitors.

The big opening session will be on Monday evening, August 14, in Bethlehem Church where all the delegates and officers will be presented in a colorful ceremony with flags from each nation represented. Fraternal delegates from Norway and other countries will be introduced. The massed choirs and women's string bands of the Methodist Church in Norway will give an opening concert and Mrs. Ernst Scholz, of Berlin, will bring The President's Message. The evening session of August 15 will be held also in Bethlehem Church. A colorful pageant written by Mrs. Marie Hagen Collin, of Norway, and now Sweden, will depict the work of the forty-nine units.

All daytime meetings and the evening session of August 16 will be held in the First Methodist Church of Oslo. Each morning a Bible Hour under the leadership of Dr. Dorothy Farrar of Ilkley College, England, will be followed by a discussion period. At the eleven o'clock hour outstanding Methodist women from the various areas will bring messages about the work of their units.

In the late afternoon, after a siesta or a sight-seeing tour of your choice, or perhaps hounding the shops, the business session will be called by Mrs. Scholz. At this time the exciting plans for the future will be discussed and formulated, the reports of the vice-presidents of the eight areas will be heard, and officers for the next quintennial period will be elected.

On the last evening an inspirational address, the installation of officers and a candlelight Communion service will bring the Assembly to a close.

"The World Federation of Methodist Women was born for a time like this," writes a member of a new unit. "There is no sending or receiving nation, for all are equals. Each unit—no matter how big or small—has the same responsibility and opportunity 'To Know Christ and Make Him Known.' It is a heart-warming experience to know that we can get spiritual help and new ideas for carrying on our church program and supporting our workers."

In this spirit Methodist women from around the world come to share and to get the best insights for advancing the cause of Christ in their own homes, communities, and nations—a global advance.

If your tour of Europe does not take you to Oslo until after the close of the World Federation of Methodist Women Assembly, August 14-16, 1961, you can get the spirit of world Methodism and meet many of the Assembly delegates at the Tenth World Methodist Conference. It will be meeting in Oslo, from August 17 to 25, 1961.

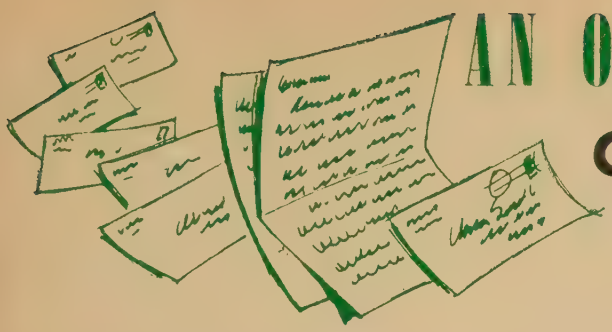
Registration for that conference will be held in the Central Methodist Church beginning the morning of August 17. The conference will open that afternoon. All public sessions through August 25 are scheduled for Philadelphia Hall which is adjacent to the Central Methodist Church, with the following exceptions. The early morning Communion services are to be held in Central Methodist Church. The Grand Methodist Rally on Saturday night, August 19, and the Sunday morning and Sunday evening worship services, August 20, will be held in Njardhallen (sports arena).

Morning sessions will include worship, Bible study, and addresses by outstanding Methodists from around the world with the sessions closing about 1:30 p.m. The afternoons will be reserved for committees-at-work. The evening sessions will feature addresses by outstanding ministers and laymen from world Methodism. The conference with its theme, "New Life in the Spirit," will close after the evening session on Friday, August 25, 1961.

The Christian churches around the world are coming closer together as we join with each other in prayer, fellowship, and mutual planning for the days ahead.

The Cover

The Tree of Life (Revelation 22:2), appearing on the cover is the emblem of the World Federation of Methodist Women. Rooted in the symbolism of the church in China, the evergreen tree suggests continuous life and fertility. Its branches, stretching upward and outward, represent thought and action reaching up to God and outward to neighbors, while outstretched branches curve upward, indicating the need for all people to be brought to Christ. The twelve fruits appearing on the Tree symbolize the graces of the Christian life and acts of Christian service which will always be found in the lives of those who are rooted in Christ.



AN OPEN LETTER
CONCERNING PROGRAMS

by MRS. WILLIS L. PERRYMAN, *Vice-President*

QUESTIONNAIRES! Questionnaires! Questionnaires! I found myself counting sheets of paper instead of sheep as I fell asleep. The committee responsible for the monthly programs for Woman's Societies and Guilds is searching constantly for material and suggestions that will be helpful, informative, and inspirational to meet the needs of the members.

This committee wanted opinions from those who use the programs as to their value. So a questionnaire was prepared and mailed to a sampling of societies in each conference. Ten were sent to each of the 100 conference vice-presidents to be mailed to a cross section of Woman's Societies in that conference, urban and rural, small, medium, and large. The same questionnaire, with a few changes, was mailed later to a cross section of the Guilds.

The response to this project has been heart-warming. It was stimulating to read the answers to the questionnaires and the accompanying comments and suggestions. I found myself entering into the experiences and being concerned with the problems faced in the local Woman's Societies. To those who received the questionnaire, filled it out, and returned it so promptly and for the many comments and accompanying letters I am deeply appreciative.

A summary was made and presented to the Committee on Program of the Woman's Division in April based on 620 replies from 84 conferences. To date 755 questionnaires representing 94 conferences have been received. The summary in part follows:

REPLIES BY JURISDICTIONS:

Northeastern	84
Southeastern	113
North Central	150
South Central	155
Western	74
Central	30
Undesignated	34

MEMBERSHIP OF SOCIETIES THAT RESPONDED:

Under 25	88
25-50	142
50-100	116
100-150	94
150-200	47
Over 200	133

COMMENTS

Most of the societies contacted meet monthly; some, however, meet twice a month and a few weekly.

A total of 464 have circles: of the circles 60 per cent use the circle program in the *Program Book*.

70 per cent would like to have fifteen programs in the *Program Books*, thus giving a choice of programs.

90 per cent would like special programs for special days such as Christmas, Easter, Thanksgiving.

70 per cent of the socities are satisfied with the programs in the *Program Book*.

60 per cent would like a *Program Book* in two sections: one devoted to basic material on program subjects, not organized into program form; and the other devoted to methods and ways of presenting programs.

85 per cent would be willing to take part in an experimental type of program if such should be prepared for testing in a few selected societies.

A number said the programs in the *Program Book* were too difficult to understand and present in an interesting way. About an equal number said the programs were too simple and did not challenge the women.

WEEK OF PRAYER and SELF-DENIAL MATERIAL is used as follows:

40 per cent observe the special day program.

20 per cent observe the Quiet Day.

29 per cent observe both days.

174 societies observe this in the general meeting

76 observe the day in the circle meetings.

FELLOWSHIP of INTERCESSION is observed in the general meeting in 334 societies.

This summary will help you realize the major task facing those who plan the monthly programs for over 36,000 Woman's Societies and Guilds located in all parts of the country, representing all levels of interest, and varying in size from 5 to over 500 members. Any program to meet these varying needs must be adaptable. Therefore, each committee on program for the local Woman's Society and Guild must take into consideration the needs of that particular group as plans are made to use the material suggested in the *Program Book*.

May this be the best year yet in your Woman's Society or Guild. It can be if you plan your monthly programs well in advance and adapt the programs in the *Program Book* to meet the needs of your local situation.

Week of Prayer and Self-Denial

by

MRS. E. U. ROBINSON

The Central Kansas Conference observance of the 1960 Week of Prayer and Self-Denial illustrates what can be done when imagination and enthusiasm are added to dedication. Its program of careful advance planning is reported with the hope that other groups may be inspired to more widespread observance of this significant week.

APRIL 1, 1960 was a day of decision for the Central Kansas Conference Woman's Society of Christian Service. The Annual Meeting was in session in Hutchinson, Kansas. It was well attended; the interest in the entire program of missions was high. The women expressed gratitude to God for the splendid reports given from all lines of work.

Mrs. John O. Myers, conference secretary of spiritual life, asked the seven district secretaries of spiritual life to join her at luncheon. As they discussed the work for which they carried responsibility, they were challenged to go from Hutchinson to their districts committed to a 100 per cent observance of the Week of Prayer and Self-Denial, October 25-31.

This group of women was aware that the Week of Prayer and Self-Denial program would provide opportunity for individual and group observance which through prayer and meditation would deepen the spiritual life of all who participated. They felt it would provide information about specific projects of work; it would encourage the stewardship of possessions; it would strengthen a spirit of *togetherness* with all women throughout the church.

At the request of Mrs. Henry L. Georg, conference president, Mrs. Myers presented the matter to the full assembly. Her challenge met with enthusiastic acceptance. The decision was made—380 Woman's Societies would be informed of the high hope of 100 per cent observance of the Week of Prayer and Self-Denial; 380 societies would be given guidance and encouragement for one-half year—from then through October.

The women left Hutchinson eager and optimistic. Six months of cultivation began *immediately.*

October 25-31, 1960 came—and passed. Was the Week of Prayer and Self-Denial observed by every society?

Let us consider the reports of the seven district secretaries:

Concordia District: 63 societies, 60 observances. *Early* planning, special letters to all societies. Attendance doubled over 1959; more interest manifested in Quiet Day; response to self-denial, a noted increase; observance increased interest in prayer life of the church, "When we pray—we pay."

Dodge City District: 53 societies, 49 observances. *Early* planning, including wide publicity and personal letters to all societies; observance included sunrise service, twelve-hour prayer vigil, sacrificial meals.

Hays District: 60 societies, 59 observances. *Early* cultivation; newspaper notices; Prayer Hour Call, "Challenge" sheet sent out; publicity given at District Educational Seminar; several societies observed the Week of Prayer for the first time; great appreciation of the material was expressed; each society received a last communication October 15. Follow up—societies not observing were written encouraging letters as were those holding observances.

Hutchinson District: 57 societies, 56 observances. *Early* planning; several societies held both Quiet Day and program meetings; others held special prayer meeting in addition to the Quiet Day and program meeting; several societies held candlelight services for the entire church; joint meetings were held by a number of neighboring societies.

Salina District: 56 societies, 53 observances. *Early* planning—began at Officers' Training Day; one society distributed offering envelopes to circle leaders who in turn passed them out to all members; church newsletter, church bulletin, pulpit paragraphs carried announcement of observance; one rural society (without circles) met in four groups of those living near each other for prayer service; one society observed through circles; several societies took the Prayer Cards to shut-ins along with the booklet, *Think on These Things;* one group observed with afternoon and evening sessions with a simple sack lunch for the evening meal; many societies used Quiet Day service and expressed great appreciation for it; many societies used a literature table; one society found the Communion service a very helpful way to close the Quiet Day observance; one society not connected with a church put the booklet, *Think on These Things,* in the hands of each woman along with offering envelope and prayer card for use in personal devotions. At the monthly meeting members used excerpts from the booklet for roll call.

Wichita District: 44 societies, 44 observances. *Early* planning; two or more societies united for Quiet Day observance; several societies featured a missionary as guest speaker; all reports indicated usability of materials.

Winfield District: 47 societies, 47 observances. *Early* planning; secretary asked all societies with prayer groups to make the observance a prayer concern during the months prior to observance; publicity given to the observance at the District Educational Seminar, at the District School of Prayer; all local secretaries absent from these meetings were written a special letter.

Three hundred eighty societies, 368 observances, or 97 per cent. The offering for 1959 was $9,058. The offering for 1960 was $10,224.63.

These aspects of the Central Kansas Conference observance of the Week of Prayer and Self-Denial commend themselves to all: early planning; contact with all local societies through two or more letters; additional cultivation of those societies not observing in 1959; cooperation with the Wesleyan Service Guild in planning an observance; a definite conviction of great spiritual uplift from the observance; appreciation of the prepared material; whenever spiritual quickening takes place, giving of money for the program of work follows; church-wide observance reported by many societies.

Will *you*, the reader, determine to help your Woman's Society or Guild receive the spiritual stimulation that can come from a sincere observance of this annual occasion, and through the offering bring increased facilities and additional help to many projects for which we are responsible?

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1961

1961 Recipients

In the United States

Deaconess Retirement Fund

In Other Lands

Christian Libraries Around the World

Student Centers and Hostels in Argentina

Revolving Fund for Evangelical Bookstores in Latin America

Medical Work in Bolivia

Calling

METHODIST WOMEN

to share in

preparation for the

Sixth Quadrennial Assembly

of the

Woman's Society of Christian Service

Atlantic City

May 15-18, 1962

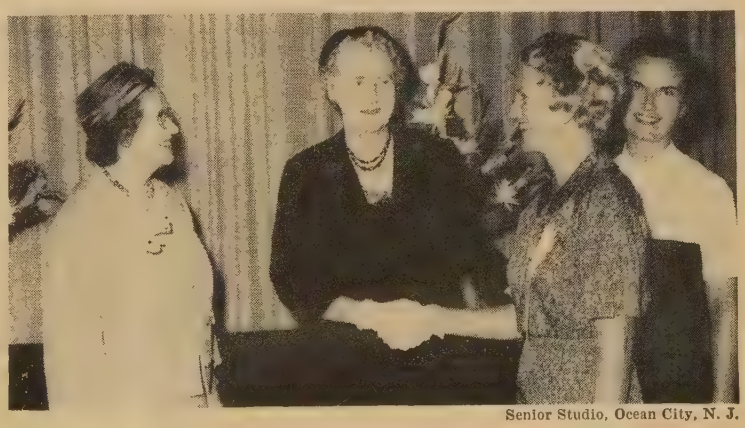
●

Plan for a special district or subdistrict observance. Set aside a day at the most convenient time during the first two weeks of April, 1962, for fellowship, prayer, and study on the challenging theme

THE CHURCH IN THE WORLD

Watch the back page of *The Methodist Woman* for the date of publication of study and worship materials to be used on this day.

Mrs. J. Fount Tillman, President



Senior Studio, Ocean City, N. J.

You'll meet such nice people in Atlantic City, such as the women being presented to Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations, when she spoke at the Annual Meeting of the New Jersey Conference Woman's Society. From left to right they are: Mrs. Emerson Gardner, conference president and co-chairman of the local committee for the Assembly; Miss Stevens; Mrs. Anne Gerkin, president of the Ocean City Woman's Society; and Mrs. Ralph Barrett, former vice-president, New Jersey Conference.

WORSHIP and PROGRAM SUGGESTIONS

WORK IN HOME FIELDS

Prepared by MARGERY ZERKOWITZ

SCRIPTURE: 1 John 4:7-8, 11-12, 19-21

HYMN: *The Methodist Hymnal*, No. 455, "Awake, Awake, to Love and Work"

PRAYER FOR WORK IN HOME FIELDS (from *Prayer Calendar*)

"Eternal God, We thank thee for our heritage in this land so richly and wonderfully blest by our forefathers' sacrifice and toil. We thank thee that her ideals have beckoned multitudes from other lands to come and dwell among us. Thou hast set our nation in the midst of a world passing through the anguish of becoming a neighborhood. Guide us in these new frontiers of human relations. Enable us to discharge our responsibilities faithfully.

"May we be obedient to thy law of brotherhood and love. May we in patience seek to understand each other and develop a personal integrity so that others can trust us. May we become living channels of heaven's grace to people at the point of their need as we serve in thy name. . . .

"So may we live and work together in love that thy kingdom may come upon the earth. We pray in Jesus' name. Amen."

TALK: Today we want to look at mission work in our country—the area of service that we refer to as "home missions," although we are becoming increasingly aware that we can no longer draw a sharp line of separation between *home* and *foreign* missions.

In the *Discipline of The Methodist Church* we are given a clear statement of the aim of missions. What would you say is the aim or purpose of missions? (*Allow time for individual ideas.*)

This is the way the *Discipline* puts it:

The supreme aim of missions is to make the Lord Jesus Christ known to all peoples in all lands as their divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches; to enlist them in the building of the Kingdom of God; to cooperate with these churches; to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ.

The aim of home missions is to witness to the love and concern of God as this relates to special areas of need throughout the United States. In other words, through home missions we seek to fulfill the aim of missions, as stated in the *Discipline*, right here in our own country. How do we, through our Woman's Society and Guild, do this? (*Ask members to name types of projects in this country supported by the Woman's Division, and to mention some specific projects they know about. The speaker should bring recent issues of* THE METHODIST WOMAN *and* WORLD OUTLOOK *to the meeting and point out various articles dealing with home mission work.*)

Special areas of need in this country are many, as we have seen when we have listed some of the "factors that confront us" and some "frontiers that call us." I am sure we can all agree that one of the great needs today, and a real challenge to the church, is the problem of meeting the spiritual hunger of the individual. If this need is to be met, the church and church-related institutions cannot expect to remain static. They must go to people, rather than expecting people to come to them. How is this possible? (*Discuss aspects of church extension and extension work done by community centers. See articles in* THE METHODIST WOMAN *and* WORLD OUTLOOK.) They must also attempt to gear their programs to the needs of all cultural levels, and this relates to many factors and frontiers: race relations, moving populations, changing neighborhoods, for example.

One of the most important factors confronting Christian institutions is the shortage of Christian workers. How do you think we can challenge young people to dedicate their lives to Christian service with all its opportunities and joys? (*Allow time for discussion.*) Are we taking upon ourselves any responsibility in getting more young people interested in giving themselves to such work?

We might follow that question with one that comes closer home:

How are we, through the home mission program *and* in our personal lives, attacking the problem of reconciliation of man with man, a principle implicit in all Christian relationships?

Our individual faith is vitally important if we and our work through the church are to be effective. Is ours a *seeking* faith— one which can stand questioning? Do we understand the promptings of the Holy Spirit in our own lives, and are we willing to follow these promptings in a sense of dedication and witness?

PRAYER OF DEDICATION

CLOSING THOUGHT (from "Worksheet for a Philosophy of Home Missions")

"The Word when preached and understood and lived has always acted as a judgment upon man and his institutions, but at the same time it has also acted as a creative force redeeming man and restoring him to his rightful relationship to God and through this redemption influencing all his actions."

BENEDICTION

QUIZ

(Based on articles in this issue.)

1. **State reactions to "a creative proposal."**
2. **List missionary challenges of Brasilia.**
3. **Explain cover design.**
4. **Three love offerings. How used?**
5. ***A Crown of Service* is a_____.**
6. **"70 per cent . . . are satisfied." Discuss.**
7. **Define "congruent."**
8. **Name a new filmstrip.**
9. **"Over and Above Credit." Explain.**
10. **What factors relate to the membership study?**
11. **Describe a method to promote My World Bank.**
12. **"Paternalism has served its day." Give setting for quotation.**

"LORD, TEACH US TO PRAY"

A program to present the Fellowship of Intercession

by

MARGERY ZERKOWITZ

(*Fellowship of Intercession cards may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.* Order enough cards so that each member of your group may have one.*)

CALL TO WORSHIP: God is a Spirit. Let us worship Him in spirit and in truth.

HYMN: "All People That on Earth Do Dwell," *The Methodist Hymnal,* No. 13.

TALK: We are not born knowing how to pray. Prayer has been, in fact, the subject of much study and experimentation. Many books have been written about prayer. And once in a university classroom, when an eager student said he wanted to devote his life to exploring the greatest untapped power in all the world, his professor answered, "Then explore prayer—it is the greatest force in the world, and the surface of its power has been barely scratched."

Jesus spent long hours in prayer, and his disciples recognized that therein lay the secret of his wonderful power. If they could pray as Jesus did, perhaps they, too, could contact this Power. So they went to Jesus and said, "Lord, teach us to pray"—and Jesus gave them the soul-searching words that we call the Lord's Prayer. (Luke 11:1-4)

Jesus gave many rules for effective prayer—rules that, if obeyed, should bring certain results. We find these rules in the Gospels. (*The following verses might be looked up and read by different members, and discussed as rules for prayer:* Matthew 5:44; 6:6, 7; 7:7; 18:19; 21:22; Mark 11:24; Luke 18:1; John 14:13, 14; John 15:7.)

Sometimes in prayer we do our best to obey these rules but do not get the results that are promised. How can we explain that? Perhaps we can explain it much as we would explain our failure to get light from a lamp, when we obey the rule: "Plug the lamp into an electric socket, and you will get light." If we plug in and get no light, then we look to the wiring—we never doubt the existence of the current or that it will work for us. But numerous things might be wrong with our wiring—both in getting electricity into our lamp and getting God's abundant power through prayer.

(*Show Fellowship of Intercession cards.*) These *Fellowship of Intercession cards* can help us with our "wiring" since they are designed to guide us as we pray for others. "Fellowship of Intercession"—what a profound phrase! "Intercession" means a prayer or a petition on behalf of other people. Sometimes we pray for ourselves, sometimes for others—here the emphasis is on others. "Fellowship" means that we pray together with others—we form a partnership, or a community, of prayer. When we experience the power of this "fellowship of intercession," we may want to continue it indefinitely.

On our *Fellowship of Intercession* card, we are asked to pray for our ministers; our church; our missionaries and deaconesses; the leaders and peoples of the world; for youth; representatives of the National Council of Churches, of the World Council of Churches, and of the United Nations; the suffering and sorrowful; and for all who pray. This is indeed a big order. What should be the nature of our prayer for these people? Paul gives us help when he tells us how he prayed for his fellow Christians:

"Since, then, I heard of this faith of yours in the Lord Jesus and the practical way in which you are expressing it toward fellow Christians, I thank God continually for you and I never give up praying for you; and this is my prayer. That God, the God of our Lord Jesus Christ and the all-glorious Father, will give you spiritual wisdom and the insight to know more of him: that you may receive that inner illumination of the spirit which will make you realize how great is the hope to which he is calling you—the magnificence and splendor of the inheritance promised to Christians—and how tremendous is the power available to us who believe in God."[1] (*This should be read slowly, perhaps more than once, and perhaps with explanations—so that the meaning will be clear.*)

The purpose of the Fellowship of Intercession is written on the card. (*Read purpose from card.*)

Now let us enter into the spirit of prayer, following the guidance given on the card.

CALL TO PRAYER:

"O come, let us worship and bow down;
Let us kneel before the Lord our Maker."

Prayer (*for those people listed on the card. Pause after each sentence for silent prayer.*)

CONCLUSION: We do not want our fellowship of intercession to end with this meeting. We have cards for each of you. Take them with you, and let us all join regularly in prayer for these people, (*Explain the plan to be followed in relation to the cards.*)

BENEDICTION: May that which has been presented to God through our humble prayers be fulfilled by His effectual power, through Jesus Christ our Lord. Amen.

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* Free. Ten cents postage for 25 copies; 50 copies, 25 cents.

[1] Ephesians 1:15-19, from *The New Testament in Modern English,* copyright 1958 by J. B. Phillips. Used by permission of the Macmillan Company.

FELLOWSHIP OF INTERCESSION

It is recommended that the Ceremonial for the Fellowship of Intercession appearing on page 15, the July-August, 1960, issue of THE METHODIST WOMAN, or the ceremonial appearing on page 20 of the July-August, 1959, issue of THE METHODIST WOMAN be used for the 1961 observance.

This sample treasurer's report is intended to help you in filling out your local treasurer's report.

Woman's Society of Christian Service

REMITTANCE OF TREASURER OF THE LOCAL SOCIETY
SEND TO: DISTRICT or CONFERENCE TREASURER

Society First Methodist — Month of October 19 61

District Mid-state — or

Conference Northern — Quarter ending ____ 19 ____

I. CREDIT ON PLEDGE TOWARD APPROPRIATIONS:

A. Woman's Society of Christian Service:

1. Pledges to Missions	$ 235.25		
2. Special Memberships (list on back)	125.00		
3. In Remembrance Gifts	12.50		
4. Conference Work	15.00		
TOTAL OF LINES 1 TO 4		$ 387.75	

B. WESLEYAN SERVICE GUILD:

1. Pledges to Missions	78.75		
2. Special Memberships (list on back)	25.00		
3. In Remembrance Gifts			
4. Conference Work	12.00		
TOTAL OF LINES 1 TO 4		115.75	
Total Credit on Pledges Toward Appropriations (A + B)			$ 503.50

II. CREDIT ON DISTRICT & CONFERENCE PLEDGE, NOT ON LOCAL PLEDGE

MY WORLD BANK

1. Woman's Society of Christian Service	$ 13.80		
2. Wesleyan Service Guild	7.38		
TOTAL OF LINES 1 and 2			$ 21.18

III. OVER AND ABOVE CREDIT:

A. WEEK OF PRAYER AND SELF-DENIAL (Observed in October)

1. Woman's Society of Christian Service	$ 28.95		
2. Wesleyan Service Guild	21.16		
TOTAL OF LINES 1 AND 2		$ 50.11	

B. CASH FOR SUPPLY WORK (list on back)

1. Foreign	$ 26.10		
2. Home (National)	18.90		
3. Home (Conference)	11.75		
TOTAL OF LINES 1 TO 3		56.75	

C. BEQUESTS (copy of will or excerpt must accompany remittance) .....

D. SUPPLEMENTARY GIFTS: (list on back)

1. Foreign	15.00		
2. Home (National)	20.00		
3. Home (Conference)	7.50		
TOTAL OF LINES 1 TO 3		42.50	
Total Over and Above Credit (add A through D)			149.36
Total Remittance Attached (total of I, II and III)			$ 674.04

To be reported and sent to district or conference treasurer:

Amount of Cultivation Fund (Woman's Society) $ 4.23

Amount of Cultivation Fund (Guild) $ 2.19

To be reported but *not* sent to district or conference treasurer:

Amount for Local Church and Community Needs $ 185.28

Treasurer of Local Society Mrs. Jane Johnson

Address 1271 Main Street

New City, U.S.A.

(SEE BACK OF SHEET)

Woman's Division of Christian Service, Board of Missions, The Methodist Church. Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Form T-2 (May 1960)

SPECIAL MEMBERSHIPS

Type Membership	Name	Send Certificate to	Address	
WSCS Special	Mrs. W.H. Smith	Mrs. Jane Johnson	1271 Main St. New City, U.S.A.	$ 25.00
WSCS Honorary	Mrs. John Brown	" " "	" " "	100.00
WSG Special	Miss Shirley Howes	Miss Evelyn Brown	1025 Elm St. New City, U.S.A.	25.00

CONFERENCE WORK

Name of Institution	Address		Amount
Children's Home	New City, U.S.A.	(WSCS)	$ 15.00
" "	" " "	(WSG)	12.00
		Total	$

CASH FOR SUPPLY WORK

	Name of Institution	Location	Address to which Money Is to be Sent	
Foreign	Ewha High School	Korea	Seoul	$ 15.25
Wesleyan Service Guild	Colegio Centenario	Brazil	Santa Maria	10.85
Magazine and Picture Fund				$ 26.10
Home (National)	Hartsdale Methodist Community Center			18.90
Wesleyan Service Guild				$ 18.90
Home (Conference)	Children's Home	New City, U.S.A.		11.75
Wesleyan Service Guild				$ 11.75

SUPPLEMENTARY GIFTS

Foreign	Susan Smith's Work	Colegio Centenario, Santa Maria, Brazil	$ 15.00
Home (National)	Brooks Howell Home	Asheville, N. C.	20.00
Home (Conference)	Children's Home	New City, U.S.A.	7.50
		Total	$ 42.50

SPECIAL GIVING WITHIN APPROPRIATIONS

Salary of Susan Smith	Colegio Centenario	Santa Maria, Brazil	$ 20.00
Result of Study - "Churches for New Times"			25.30

A MEMBERSHIP STUDY

by

HELEN L. JOHNSON

AT THE annual meeting in January the Woman's Division of Christian Service authorized a study of the woman constituency of the local church and community, with relation to membership in the Woman's Society of Christian Service and the Wesleyan Service Guild. This study is to begin September, 1961, and culminate with Epiphany, January 6, 1962.

This is a needed and timely study. It is appropriate that the study will culminate with Epiphany, a season when the Woman's Society gives special recognition to new members.

Factors

A study of the woman constituency is needed in the light of many factors of which we suggest only a few:

. . . From 1926-1959 the United States population increased 53 per cent and church membership as a whole increased 106 per cent. When a newcomer moves into the neighborhood chances are better than ever before that he may be a church member.

. . . In a decade the membership gain of The Methodist Church in the United States has been in the neighborhood of 11 per cent. The population grew 19 per cent.

. . . More people are living in suburbs. Approximately 61 per cent of the population live in central cities and their surrounding areas.

. . . One out of every five persons in the United States moves yearly. As people move their homes, they often move their church membership from one denomination to another.

. . . It is estimated by the United States Department of Labor that by 1970 there will be 30,000,000 women in the American labor force. This represents an increase of 25 per cent over the present figure.

Questions

A thoughtful study of the place of the Woman's Society and the Wesleyan Service Guild in the changing role of women in contemporary society will raise questions such as:

Why have we not reached more of the women members of the church? Where are they? What are they doing in the church and community?

Why are we not reaching more young women?

What is the place of the Woman's Society and the Guild in meeting needs of a mobile population?

How can we reach Methodist women with the real purpose of the Woman's Society of Christian Service and the Wesleyan Service Guild?

Why isn't The Methodist Church keeping up with the population growth?

Procedure

To make this self study an activity which will really help your Woman's Society and Wesleyan Service Guild grow and improve, you will need to plan carefully for the use of the facts gained through the check list on the following page. You should make plans for action based on your conclusions. Take time now to read the questions through carefully and begin thinking about ways in which this study may mean the most to your church and society.

As early as possible, not later than at the September meeting, the executive committee should study the check list and decide upon the most effective way to accomplish the study. It is probable that assignments will be given to officers and secretaries of lines of work and to committees. For example, the committee on membership should be alert to all that goes on in the study and to the responsibility of the committee reaching women of the community.

When the check list has been filled out the executive committee should give adequate time to consider thoroughly the information and needs which are indicated. Then decide on next steps to reach the women for the church, to enlist their skills in the total program of the church and the society, and to gain new members for the Woman's Society and the Wesleyan Service Guild. The results of the study will help in developing the program for months ahead. This may demand moving into new patterns of action for your society. Appeal to today's women with programs and activities geared to the time in which we live.

Take a good look at the woman constituency in your community to find ways of relating them to the Woman's Society and the Wesleyan Service Guild.

TAKE A LOOK

edule: Local secretary of promotion mails this list carefully filled out to the district secretary of promotion by *October 5.* strict secretary of promotion mails the check lists from local secretaries to the conference secretary of promotion by *October 25.* nference secretary of promotion mails the lists from all local secretaries to the Secretary of Promotion, Room 1314, 475 Riverside Drive, New York 27, New York, by *November 10.*

urch_____ District_____ Conference_____

(Please check the answer which applies to your church.)

Jurisdiction:

1 __ Central
2 __ Northeastern
3 __ North Central
4 __ South Central
5 __ Southeastern
6 __ Western

Population of community in which church is located:

1 __ Under 1,000
2 __ 1,000-2,499
3 __ 2,500-9,999
4 __ 10,000-49,999
5 __ 50,000-249,999
6 __ 250,000 and over

Church Membership:

1 __ Under 100
2 __ 100-249
3 __ 250-499
4 __ 500-749
5 __ 750-999
6 __ 1,000 and over

How many of the number indicated in question 3 are women? _____

What is the present membership of

1 _____ Woman's Society of Christian Service
2 _____ Wesleyan Service Guild

Have you studied the church and community to discover the number who might be reached for the church, the Woman's Society, and the Guild? _____

Do you keep in touch with prospective members? _____

Indicate the approximate number of members of the Woman's Society in the following age brackets.

1 _____ Under 35 years
2 _____ 36-55 years
3 _____ 56-70 years
4 _____ 70 years and over

Indicate the approximate number of members of the Wesleyan Service Guild in the following age brackets.

1 _____ Under 25 years
2 _____ 25-35 years
3 _____ 36-55 years
4 _____ 56-70 years
5 _____ 70 years and over

Do you succeed in making women of all ages feel at home? _____

How many women of the church are mothers with children?

1 _____ Preschool
2 _____ School age living at home

How far from the church do the members live?

1 __ Percentage of women _____ Under 1 mile
2 __ Percentage of women _____ 1-3 miles
3 __ Percentage of women _____ 4-6 miles
4 __ Percentage of women _____ 7-10 miles
5 __ Percentage of women _____ 11 miles and over

13. How many women are gainfully employed?
    1. Woman's Society members
       _____ Full time _____ Part time
    2. Wesleyan Service Guild members
       _____ Full time _____ Part time
    3. Women members of the church not in Woman's Society or Guild
       _____ Full time _____ Part time

14. In what voluntary service activities are women of your church engaged? Place a 1 before the activity in which most women are engaged, a 2 before the next largest and so on down through the list.
    1 __ Church School
    2 The Commission on:
    Education
    __ Society members __ Guild members
    Missions
    __ Society members __ Guild members
    Christian Social Concerns
    __ Society members __ Guild members
    Membership and Evangelism
    __ Society members __ Guild members
    Stewardship and Finance
    __ Society members __ Guild members
    3. List community projects in which members are active:

_____

_____

_____

15. Do you make good use of:
    1 __ Service Activity Card
    2 __ Membership Card
    3 __ Transfer Membership Card
    4 __ Pledge Card

16. Does the meeting schedule take into consideration the most convenient time for the women of your church? __ If not, is it possible to consider an adjustment in order to reach more women? __

17. Does the Committee on Membership have carefully-thought-out plans for maintaining and increasing membership? __

(Please add any comments you may wish to make.)

Explanatory Notes

Report of the Treasurer of the Local Society

I. Credit on Pledge Toward Appropriations—

Items to be included:

1. Pledges to Missions—amount of the Woman's Society's and Guild's pledge being sent with the report. This should include any amount designated for the support of a worker or workers supported by the conference and offerings as a result of the current studies, which are to be listed on the back of the report as "Special Giving Within Appropriations." (*Treasurer's Handbook,* pages 12 and 13 —*A Guide,* pages 50-52.)

2. Special Memberships—amount to cover Special Memberships ordered. Be sure to complete the order form on the back of the report. (*Handbook,* pages 13 and 14—*A Guide,* page 52.)

3. In Remembrance Gifts—amount of gifts given to honor the memory of particular individuals. The treasurer should secure a small supply of Woman's Society and Guild acknowledgment cards for In Remembrance Gifts.* (*Handbook,* page 14—*A Guide,* page 52.)

4. Conference Work—amount being sent with the report for appropriations to a particular conference project in the Department of Work in Home Fields. Details of this amount are to be listed on the back of the report. (Note: This item does not apply to all societies. If you are not certain, check with your district or conference treasurer.)

II. Credit on District and Conference Pledge, Not on Local Pledge

My World Bank—amount received from individuals using My World Bank. You, as treasurer, should encourage the use of My World Bank by all members of your Woman's Society and Guild. (*Handbook,* pages 16 and 17.)

III. Over and Above Credit:

1. Week of Prayer and Self-Denial—amount received from offerings during the observance of the Week of Prayer and Self-Denial. (*Treasurer's Handbook,* page 16.)

2. Cash for Supply Work—amount given by the Woman's Societies and Guilds as a result of the Supply Work Askings received from the district or conference secretary of supply work. Details of this amount should be listed on the back of the report. It is not necessary to list particular items, but the name and location of the project should be given. (*Treasurer's Handbook,* pages 15 and 16 —*A Guide,* page 53.)

3. Bequests—amounts received from bequests for the work of the Woman's Division of Christian Service. (*Treasurer's Handbook,* pages 34, 35, and 36.)

4. Supplementary Gifts—amount designated for particular projects or the work of particular workers of the Woman's Division which do not fall within the Cash for Supply Work category such as the Crusade Scholarship program and furnishings for the new Brooks-Howell Home in Asheville, North Carolina. (See page 50 of the June issue.) These gifts are over and above the appropriation from the Woman's Division. Details of this amount should be listed on the back of the report. (*Treasurer's Handbook,* page 53.)

The following publications* are necessary and helpful tools for the work of the local treasurer:

1. *Treasurer's Handbook* (35 cents), pages 5-22 and 33-43
2. *A Guide* (35 cents), pages 18, 41, 50-54
3. *Do You Know*—Foreign—and *Do You Know—Home* (50 cents each)—complete listing of Woman's Division projects
4. *A Continuing Stewardship* (free)—on wills and bequests
5. *Dedicated Dollars* (free)—annuity pamphlet
6. *In Honor* (free)—special membership leaflet
7. *Annual Report of the Woman's Division* ($1)
8. Monthly issues of THE METHODIST WOMAN and WORLD OUTLOOK (combination subscription $3.30 per year)

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, at prices indicated.

Methodist Prints, Reynold Rickarby

In an unusual service, Miss Allene May Ford (center) of New York City, Houston and Dayton, Texas, was commissioned a Methodist deaconess at the Interchurch Center in New York. Miss Ford, formerly the secretary of youth work of the Woman's Division of Christian Service, is now one of the secretaries of missionary personnel. She will recruit and process deaconesses and other women workers in home mission fields. Miss Ford was commissioned April 20 by Bishop Richard C. Raines, Indianapolis, Indiana, president of the Board of Missions, who is shown here with Miss Ford and her mother, Mrs. Milo W. Ford, of Dayton.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

When this issue of THE METHODIST WOMAN reaches your desk some of you will be on vacation, but others will be engaged in the usual summer responsibilities. *All of you,* however, will be looking toward new plans and increased effort—*come September.* Here are a few "pointers" which your committee may wish to consider as you have your next meeting—in August or early September.

1. Be sure to secure enough copies of *Activities for 1961-1962** for each member of your committee. (Free for postage.)

2. Bring to your committee meeting your file copies of THE METHODIST WOMAN for May, June, July-August, and September, 1961.

3. The *new* filmstrip, "This Is Christian Social Relations" (revised 1961), is now available (Office of Visual Education, Room 1351, 475 Riverside Drive, New York 27, N. Y. Purchase price, $8). In some cases a print may be secured from your district or conference secretary or chairman of Christian social relations. Still others may wish to rent it from the Cokesbury Book Store serving their area (rental price, $3.50). For the first time this filmstrip includes a *recording* of the script. You may wish to preview the filmstrip for background and discussion purposes with your committee before using it with larger groups.

This filmstrip may be of real interest and help in the Commission on Christian Social Concerns in your local church. Members of that commission should have an understanding of the Christian social relations program emphases of Woman's Societies and Guilds. This is increasingly urgent as many major aspects of programs are undertaken jointly. This is best illustrated by (a) the Quadrennial Program on Race, (b) the Program and Plan for a greater United Nations emphasis, and (c) the specific responsibilities in the area of alcohol education and action and general welfare.

The new filmstrip is an essential tool as local committees plan!

The symbol of the new filmstrip, "This Is Christian Social Relations."

4. Your *Handbook** (price, 35 cents) and *Ten Things You Can Do in Christian Social Relations** should also be a part of the *tools* in hand for the committee. Possibly your study, *Ten Things You Can Do in Christian Social Relations,* may help you select one or more special jobs that *your* group should do.

5. You and your committee may wish to *explore* the following questions and see what answers you find:

(a) Have you had a "Seminar in Miniature" on *The Family in a World of Rapid Social Change?** See pages 3-4 of *Activities** *1961-1962* for suggestions.

(b) Have your Woman's Society, Guild and local church continued your emphasis on alcohol education and action as a special follow-up of your churchwide study on this issue? See pages 4-5 of *Activities 1961-1962.*

(c) Have you secured from Literature Headquarters the resources for use at some time during the year in the study *The Christian and Responsible Citizenship?* See pages 5-6 of *Activities 1961-1962.*

(d) Does your local church Commission on Christian Social Concerns have a special subcommittee on race? See pages 6-7 of *Activities 1961-1962.*

(e) Have you had one or more persons from your local church visit United Nations *recently* and participate in a U.N. Seminar? See pages 8-10 of *Activities 1961-1962.*

(f) Is there need in your local church to encourage discussion of *facts* related to *attacks* that are fairly prevalent against the National Council of Churches, ministers and other church leaders, and United Nations? See pages 11-12 of *Activities 1961-1962* and the 1961 June and July-August Christian Social Relations pages of THE METHODIST WOMAN.

The church's response in these days to the "Winds of Change" can become the most significant factor of hope in this decade—if the churches face the challenge and needs in terms of our Christian responsibility in these troubled times! *How can we as Christian leaders make sure this happens?*

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

NOTHING TO FEAR BUT FEAR—Part II

IN THE last issue we looked at some causes of what appears to be a significant reactionary trend in the United States. We also described some of the manifestations of those trends as directed against the United Nations and international cooperation. In this concluding presentation we will deal with a few signs of reactionary attack on domestic matters.

1. *The Un-American Activities Committee and "Operation Abolition"*

For many years the methods of procedure of the House Un-American Activities Committee have caused concern to many people. Some have not even been sure of the necessity for such a committee. The questions raised about procedure center chiefly on the basic right of the accused to know the charges made against him and to have opportunity to defend himself, and on the methods of acquiring and verifying material used against individuals.

There seems to be little doubt that many of the records compiled against some individuals are not properly evaluated. Instances can be substantiated where secondary and hearsay reports are the only evidence behind a listing which can be used to rob a man of his reputation and sometimes even of his job. Instances can be substantiated where the charges consist solely of identification with an organization at the time when that organization, which later fell into disrepute, enjoyed the full approval of the government of the United States.

In answer to these problems the supporters of the Un-American Activities Committee say that the committee does not have sufficient funds to do a research job and that the overriding necessity is to ferret out those who may threaten the security of our country. They often imply that if the committee had more money for extended staff and research facilities it might meet some of these problems. This solution does not appeal to most of the critics. They feel this would be a duplication of the machinery of the FBI. They ask whether we need two agencies in this same field.

Perhaps one of the most serious problems in relation to the House Un-American Activities Committee is confusion about its activities on the part of the general population. Many people refer to an FBI list as authority for suspecting individuals of communist sympathy. *There is no such FBI list* and the reference is usually to the House Un-American Activities Committee; also the Attorney General's list which is made up of organizations and *not* individuals. Great harm can be done by such inaccurate understanding.

For some time some members of Congress have attempted to abolish this committee. Among the groups that have agreed with this idea are many student groups. The film, "Operation Abolition," is concerned with students in California who attempted to attend hearings held by the committee on communist activities among educators in Northern California.

These hearings had originally been scheduled for June 1959. At that time 110 teachers were subpoenaed and their names turned over to the press. This resulted in a great deal of protest by religious, civic, and labor groups in the state, since this constituted "trial by press" with no opportunity for the persons involved or the public to know the exact charges, their sources or to be able to present their answers to the charges through any effective medium. After two postponements, the hearings were finally held in May 1960, and announced as "public hearings."

Students, as well as others, who waited in line were not able to gain admission to the hearings chiefly because about one hundred passes for small groups had been issued and were given preference. Singing by the waiting students and expression of their conviction that the public should be admitted on a "first-come-first-served" basis finally culminated in an episode in which the police turned a water hose on the students.

This story was presented in the film. Questions have been raised about the accuracy of the interpretation contained in the narration of the film. A compilation of eye witness reports has been published by the National Council of Churches under the title, *Operation Abolition—Some Facts and Some Comments,* and can be secured from the National Council's Publication and Distribution Office, 5th floor, 475 Riverside Drive, New York 27, New York, for 50 cents. It seems important that wherever this film is shown, material such as this should be carefully read and evaluated by responsible people before the showing. Also the audience should be allowed ample time for discussion of the film and the materials prepared with reference to it.

2. *Answering attacks on the churches*

One of the most demoralizing attacks being made is the attack upon the churches. A common indication is the pathetic beginning of a letter from a distressed Methodist woman, "If we cannot believe in our own church leaders, where can we find leadership?"

Part of the phenomena of fear now sweeping the country is illustrated by the attack on the Na-

tional Council of Churches and the clergymen of many denominations including The Methodist Church. Fear makes it easy to panic and to feel that one is being used by someone else. Since the fear of "bigness" is in itself one of the fears that is sweeping the country, it is easy to worry about the National Council of Churches and even about our own denomination in this respect.

The charges usually take several forms: (a) the National Council is dominated by radicals usually identified vaguely as communist sympathizers; (b) the representative quality of the National Council is challenged—the statement is made frequently that a very few people attend the meetings where statements are made and that these few are in no sense representative of the people of the churches; (c) the translators of the Revised Standard Version of the Bible had Communists among their number.

Although this statement is made often by the same group of attackers, there has never been any proof or even any indication that the people thus attacked are anything other than devoted churchmen whose points of view and opinions do not agree with those of the attackers. The stand in opposition to communism of the National Council and its constituent communions is too well known to need repetition, but under the circumstances it may be wise to reprint a part of the statement made by the General Board of the National Council in June 1960—"reaffirming the consistent position of the National Council of Churches expressed in many official actions opposing the evils, the violence, the violation of human rights by communist and other tyrannies."

The problems seem to be that the attackers (chief among them being Major Edgar C. Bundy, Meyer G. Lowman, the Rev. Carl McIntire—founder of the American Council of Churches—the Rev. Billy James Hargis and Fulton Lewis, Jr.), either deliberately or inadvertently confuse communism with other subjects. Among their targets are federal aid to education, changes in our immigration laws, support of the United Nations, even the fluoridation of water. Careful investigation of charges usually proves them to be of this nature.

Sometimes identification with an organization supported by the United States government, some years ago, is part of the charges even when the connection proves to have been at the period when the government, too, supported it. For example, one charge against Bishop G. Bromley Oxnam by Fulton Lewis, Jr., was that Bishop Oxnam spoke at a dinner of the Committee on American-Soviet Friendship. What Mr. Lewis omitted was the fact that the time was October 8, 1942, when the United States was officially allied with the Soviet Union and that the sponsors of the dinner included many prominent leaders in government and industry.

Emblem of the National Council of Churches.

National Council official pronouncements are made by its General Board, a body composed of more than 200 representatives chosen officially by the constituent communion. The representatives from The Methodist Church are named by the bishops of the church. Attendance is good at such meetings. Moreover, every statement presented to the General Board is the result of much careful work and represents consultation with many points of view and shades of opinion. Departments, divisions, and special conferences do not speak for the National Council as a whole. However, it should be said here, too, that attendance is good at these meetings and careful work is being done by people most of whom have been chosen to represent their denominations.

It is an interesting fact that the translation of the Bible is always a sensitive point and awakens much antagonism. The King James Version underwent severe criticism for seventy years after its publication. Distinguished scholars worked on the Revised Standard Version. They are Christians opposed to communism and dedicated to the Christian church and its mission.

Material dealing with the first and third of these charges will be found in *The Truth About the Churches* available from the National Council of Churches, 475 Riverside Drive, New York 27, N. Y., for 10 cents.

A publication entitled *A Compilation of Public Records of 2,109 Methodist Ministers,* issued by the *Circuit Riders, Inc.,* an organization repudiated by most church leaders and deprecated by the 1960 General Conference, is typical of charges against Methodist clergymen. In an excellent research job, Dr. Phillip Wogeman has shown the charges to be unfounded and the facts distorted. This publication, *The Methodist Ministry and Communism,* is available from the Board of Christian Social Concerns, 100 Maryland Avenue, N.E., Washington, D. C., for 75 cents.

3. *The organizations making such attacks*

Some of the organizations involved in attacks of this sort are patriotic organizations which seem to get misled into such activities in an effort to promote patriotism. It is important that their charges be answered and that they be requested to document all charges they make, since within their membership are many who would not willfully follow such leads if they understood the true facts.

Other organizations have a long

history of this type of attack based on part-truths and failure to distinguish between communism and anything with which they do not agree. An example of such an organization is the American Council of Churches.

Another type of organization is the John Birch Society, which in recent months has gained widespread membership and launched attacks on many without any real authentication of the charges. Since the listing of those connected with communism has included such persons as former President Dwight D. Eisenhower, the late John Foster Dulles, and Chief Justice Warren, it has been the recipient of much notoriety. For this reason some feel that its influence has almost run its course. Others, however, see its membership increasing. It may be worthwhile to print the listing of the doctrines of the society as summarized by the Nashville *Tennessean* (Tennessee) for February 26, 1961.

Doctrines Summarized

"The John Birch Society is a semisecret society whose founder believes America is being sold out to the Communists. . . . While the John Birch Society shuns publicity, its leaders will talk. But they won't tell who their members are. The society is the creation of Robert Welch of Boston, who has written, 'We are out to get a million members truly dedicated to the things in which we believe.'

"Here are some of things Welch believes:

"1. The international Communist conspiracy now reaches 'into all of the legislative halls, all of the union labor meetings, a majority of the religious gatherings, and most of the schools of the whole world.'

"2. If and when we can reach the point of turning just the American government from actively helping the communist conspiracy everywhere in the world, we shall have won a most important battle in the war ahead.

"3. Indian Prime Minister Nehru and Egyptian President Nasser are puppets for the Kremlin.

"4. Cuban Premier Fidel Castro is a Communist. (Welch wrote this in 1958 before Castro overthrew Fulgencio Batista.)

"5. 'Civil rights' is a communist slogan.

"6. Our foreign aid program was planned by Communists to weaken our economy.

"7. Some Protestant ministers preach outright communism.

"8. 'The American Medical Association is now being "took" to the extent that we could not count on any direct help there.'

"9. Hitler was preferable to Stalin because, when they liquidated people, Hitler's conscience bothered him about it, but Stalin's did not. Hitler was immoral, Stalin amoral.

"10. President Franklin D. Roosevelt and General George C. Marshall were guilty of 'plain, unadulterated treason' in getting the United States into World War II.

"11. FBI Director J. Edgar Hoover should have been promoted to Attorney General.

"12. United Nations Secretary-General Dag Hammarskjold 'is one of the most contemptible agents of the Kremlin ever to be supported by the American taxpayers.'

"13. 'Democracy is merely a deceptive phrase, a weapon of demagoguery, and a perennial fraud.'

"14. 'The greatest enemy of man is, and always has been, government.'

"These are some of Welch's more extreme statements, admittedly ripped out of context. . . .

"Welch, the society founder, reminded members in the society's October, 1960, bulletin that the society is not secret. He explained:

"We avoid general publicity as well as we can. But the background, methods, purposes, and beliefs of the John Birch Society are all set forth in its *Blue Book*, which anybody can purchase, and in our tape recordings, films, and the speeches of our (regional) coordinators and myself, which many thousands now hear every month.'

"Welch's basic thesis is that the United States is rapidly being converted, by Communist design, into a socialist state which is giving up its sovereignty to the United Nations and will soon be ripe for painless merger with the Soviet Union.

"Most of the governmental developments of the last thirty years have been part of the design, Welch believes. He would wipe out such things as Social Security, the graduated federal income tax, diplomatic recognition of Soviet Russia, federal budget deficits, inflation and big government. . . .

"Welch sees loss of faith in God and man as a cause of our problems, and says one-third of Protestant churches contribute to this loss of faith. The society is named for John Birch, 'a young fundamentalist Baptist missionary-preacher from Macon, Georgia, who did as much as any other man, high or low, to win our war and the Chinese war against the Japanese in China (and), was murdered by the Chinese Communists at the first opportunity after the war because of the powerful resistance he would have been able to inspire against them.'

"Welch makes it clear in the *Blue Book* that there is little or no room for dissent in the society. He says:

" '. . . we are not going to be in the position of having the society's work weakened by raging debates. We are not going to have factions developing on the two-sides-to-every-question theme.

" 'Those members who cease to feel the necessary degree of loyalty can either resign or will be put out before they build up any splintering following of their own inside the society. . . . Whenever differences of opinion become translated into a lack of loyal support, we shall have short cuts for eliminating both without going through any congress of so-called democratic processes.' "

THE RISKS IN EFFECTIVE COMMUNICATION[1]

by

THOMAS GORDON
Psychological Consultant

MUCH is said about the importance of effective communication but little about its risks. Scientists have learned that effective communication is a characteristic of people who are "psychologically healthy," groups that function efficiently, and organizations that prosper. To become healthy or "fully functioning," it seems we must learn to communicate. Some theorists describe the psychologically healthy person as one who is "in touch with himself." The person who enters therapy to become more fully functioning must learn to communicate with himself. In psychotherapy, the patient gradually explores deeper into his feelings and attitudes, discovering new ones, finding feelings that conflict or feelings previously denied. After successful psychotherapy, people report that having learned to "communicate with themselves" they can communicate more of their real feelings to others.

Similarly, the ineffective group is one whose members are not communicating. Such groups cannot solve problems easily or even identify their real problems. They often have "hidden agendas" that never get exposed and what gets communicated is superficial. With consultative help, however, groups may find themselves able to expose conflicts and to think creatively.

Communication is equally crucial for organizations. Documented reports of successful consulting efforts describe new methods and procedures for improving intraorganizational communication. Likewise, the most successful management development programs in our country are those providing training experiences related to the dynamics of communication.

Granted the importance of effective communication, what are the risks? These derive from the nature of communication. One way of looking at communication has been to consider the two elements of clear sending and accurate receiving. Each entails certain risks. Many factors determine the clarity or nonclarity of messages one sends. For example, the sender has to talk loudly enough to be heard. He has to code his message in words familiar to the receiver; the receiver has to know the sender's code. A single message is usually easier to understand than several sent at once. A message can get lost if cluttered up with apologies, conditional statements, illustrations, anecdotes. More crucial than these obvious factors is one less understood: the degree of "congruence" of the sender.

Congruence refers to the similarity of what the sender thinks or feels, *inside*, and what he communicates to the outside. When a person is congruent, we experience him as "open," "direct," "honest." When we sense incongruency, we judge the person as "not ringing true," or just plain "phony." The human receiver is a sensitive judge of congruency.

The risk in being congruent is simply that the sender becomes known as he really is—inside. He exposes his true self; he becomes transparently real to himself and to others. He has the courage to be what he is, to communicate what he feels and thinks as of a particular moment in his existence. Yet when a person does this—and here is the risk—he opens himself to others and their reactions to him. As a corollary, honesty in communication puts a demand on the listener to be equally honest. Most people are threatened by such a demand.

What is the risk in accurate receiving?

Psychotherapists have called our attention to "active listening"—being able to put into one's own words the meaning of the sender and to feed this back to him for verification. Active listening requires the receiver to suspend his own judgments. It forces accurate receiving to the extent that the receiver is able to put himself into the sender's world of reality and thus to hear the meaning intended.

Active listening carries its own risk. Something happens to a per-

[1] Reprinted by special permission of *Human Relations Training News*, the National Training Laboratories and the author.

No Bargain
Five Cents More, Please

Communications broke down in relaying the word about the series of Adult Education Leadership pamphlets on page 34 of the June issue. The price was *not* right. All sixteen pamphlets may be obtained from the address given for 45 cents apiece.

The following four may be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, also for 45 cents apiece.

How to Lead Discussions
Understanding How Groups Work
How to Teach Adults
How to Use Role Playing

son when he practices active listening. In accurately understanding another person, the listener runs the risk of having to change his own opinions and attitudes. To be "open" to the experience of another invites the possibility of reinterpreting one's own experience.

Few of us find it easy to take these risks. This is why interpersonal communication demands inner security and courage.

Americans Abroad

Harlan Cleveland, of the Maxwell School of Citizenship and Public Affairs at Syracuse University, said that in a recent year the United States Government employed 39,500 citizens in foreign countries and American corporations 24,500 citizens overseas. Some 30,000 citizens go abroad on business. One million United States troops are stationed overseas. Including students, teachers and employes of international and voluntary agencies, more than 3,000,000 United States citizens work or travel overseas. Only one in 100 is a missionary sent by a church. Yet all these Americans greatly influence the church's mission.

How can Americans abroad use their influence for good? *The Attractive American** (35 cents), published by the Woman's Division, has excellent material for families planning to live abroad. It is divided into two sections, "The Family Prepares" and "The Church Prepares." It suggests opportunities for members planning to live abroad.

A leaflet, "Sidewalk Ambassadors,"[1] by Hilda Lee Dail, gives tips for Methodists traveling overseas. The *Prayer Calendar* gives names and addresses of Methodist work and workers in this and other countries. The booklet, *Do You Know—Work of the Foreign Department** (50 cents), is also available. H. D. H.

[1] Available free from Editorial Department, Joint Section of Education and Cultivation, Board of Missions of The Methodist Church, Thirteenth Floor, Interchurch Center, 475 Riverside Drive, New York 27, New York.

Missionary Education of Youth

Following a study of missionary education of youth work of The Methodist Church, the following statement has been formulated for publication:

"Responsible representatives of the Section of Education and Cultivation of the Woman's Division of the Board of Missions, the Interboard Committee on Missionary Education, and the Youth Department of the Board of Education have completed a rather thorough job analysis study of the work of missionary education of youth in The Methodist Church. This study involved a carefully worked out analysis of the functions, activities, and relationships that must exist in order that good missionary education of youth may be done within the framework of the unified program of missionary education.

"As a result of this job analysis the conclusion is that missionary education of youth has so many potentialities and involves so much careful planning and execution that it is essential that there be a full-time, functioning person in the Woman's Division office in New York as well as the person responsible for missionary education of youth on the staff of the Interboard Committee on Missionary Education in Nashville. The work of the Board of Missions has been done by the Secretary of Youth Work of the Woman's Division of Christian Service, and there is joint agreement that this work be continued with such enlargement of functions as the job analysis calls for." H. D. H.

A BOOK TO READ

A Crown of Service. A story of Woman's Work in the Methodist Episcopal Church, South, from 1878-1940. By Noreen Dunn Tatum. The Parthenon Press. 418 pages. $3.50.*

To have the proper appreciation of any movement, institution, or organization, the need for some knowledge of the historical background is obvious. None of them came into being suddenly and in its present form. To know something of why it was started, how it came about, what it accomplished, and who were some of those responsible for its being, is important and interesting.

These introductory words to Mrs. Tatum's comprehensive and thoroughly readable book were written by Mrs. J. W. Perry, president at the time of Unification of the Woman's Missionary Council of the Methodist Episcopal Church, South.

Mrs. Tatum has successfuly enlivened a wealth of fact and information with human interest stories of struggles encountered by the women as they expanded their missionary enterprise to include many areas of service in this country and abroad. Gradually they earned authority to equip and send out women as missionaries . . . to open boarding and day schools, buying and building, supporting missionaries, teachers, physicians, Bible women, with mental reservations to do many unthought-of things which would surely come to mind later." A detailed index and biographical notes provide valuable sources of references.

With warmth and understanding Mrs. Tatum has traced various aspects of the organization. A chapter is devoted to Scarritt College as a pioneer institution for training missionaries. Another, "From Mites to Millions," tells of the expenditure of a total of $34,925,595.13 between 1878 and 1940.

A Crown of Service is dedicated to the late Miss Sara Estelle Haskin, former editor of WORLD OUTLOOK and general publications of the Woman's Missionary Council. Mrs. Tatum was well qualified to write the book, having worked with Miss Haskin on the editorial staff of the council prior to Unification. She served also as executive secretary of the Bureau of Town and Country Work of the Woman's Division from September, 1944, until June, 1946.

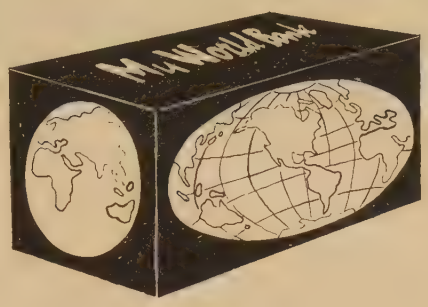
* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

PROMOTION

HELEN L. JOHNSON, *Secretary of Promotion*

My World Bank

What do you do to promote My World Bank? We are presenting a method used by Mrs. Fred S. Miller of Taylor Ridge, Illinois. While information concerning the work in various countries may be found in every issue of THE METHODIST WOMAN, items of current interest about a few countries are printed to point up the educational value of Mrs. Miller's method.



I PRIZE my World Bank. It occupies a conspicuous place in my home—a constant reminder of the blessed privilege I have of giving. I am happy that the Woman's Division of Christian Service has listed in *My Date Book* the countries where we serve in mission work. Combining the list with My World Bank gives me an opportunity to have a special worship and prayer time.

Each year when I receive my new World Bank, I begin with the first country listed in *My Date Book*—Algeria. I offer a silent prayer of thanks to God for the privilege of helping. I pray for the work on the mission field—for the missionaries and for the people. Then I ask God to bless my offering and to make me a cheerful giver—even to the point of sacrifice that I may do my small part in helping everyone everywhere to know Christ. When I come to a country such as Bulgaria where work is temporarily discontinued I give my same offering and pray that the work in each of these countries may be renewed.

I do not like haphazard giving, dropping in an occasional small coin, but I find that by taking a bit of time at regular intervals and by praying for the missionary work in one particular country, I become interested in that country. Also I give more generously than I really thought I could.

Somehow we never *lose* anything we give. Strange as it may seem, I never miss anything I give. A way is provided, it seems. "As every man hath received, so let him give, not grudgingly, but willingly, for God loveth a cheerful giver."

Think on These Things

• Angola, Africa

An excerpt from Miss Ada Bookman's letter of April 23 describes what has happened in Angola after the serious riots which caused so much damage to church property and the loss of so many lives of church people:

"Here in Luanda we are continuing all the community center work we can; that is, one of the homemakers' classes is still going, the typing classes are functioning, also a couple of the club groups. The homemakers' class at Algeria (this social center was looted and ransacked by the mob) has transferred to the one at Kilometer 7 so that one group has classes in the morning and the other in the afternoon. Of course the clinic is completely shut down as is the kindergarten. I have an occasional patient here at the house and a baby or so a week that comes in to be weighed."

• Malaya

On a lovely January morning girls from Form III to Form V entered the familiar hall of the Methodist Girls' School, Ipoh, for their first chapel service in the new year. Everything we saw that day bore a common adjective—new. The hall had a fresh coat of paint. There were new faces as last year's Form II girls joined us in our chapel service as the new members of Form III. Eager eyes absorbed, with a mixture of nostalgia and interest, the familiar and the new aspects of the scene before us. Our attention was drawn to the neat rows of new *Hymnals* which were to be dedicated.

At 7:30 A.M. the service began, conducted by the Rev. G. D. Garrett and our principal, Miss Ann Harder. Standing before the lectern, she greeted us with a warm, welcoming smile. We sang "Praise to the Lord," and offered a prayer of thanksgiving. The Scripture lesson (Psalms 98) was followed by Mr. Garrett's message. His inspiring sermon reminded us of the purposeful creation of hymns, how they should be sung and to whom. He revived in us the love to sing more heartily and with meaning the beautiful verses written for the glorification of God.

Miss Harder presented the *Hymnals* to be dedicated to the glory of God, a gift from the Methodist women of the United States of America. The Act of Dedication was read by the minister with responses by the teachers and students. After this, the prayer of dedication and the benediction were pronounced.

We are indeed deeply grateful for these new hymnals. To show our appreciation, we shall strive to make the fullest and the best use of them in the service of God.

—Doong Cheng Lee,
a Form V science student

• Japan

Great is our joy over the beautiful new dormitory for Kwassui Junior College students of Nagasaki which opened last school year and was dedicated impressively on March 25.

The new building houses 106 girls

and the matron. It has kitchen, dining room, recreation, bathing and laundry facilities for 200. We must continue to use the shabby, worn-out old buildings until funds can be raised to put up another section of the new dormitory on adjoining land.

The fact that all the money for this first section is a gift from the Woman's Division of Christian Service has made a deep impression on the faculty and students. We told them that this is a love gift from American Christian women who want Kwassui girls to have a nice place in which to live just as they wish it for their own daughters at school away from home. Such a concept is quite surprising to Japanese people whose tradition does not hold such concern for people unknown and unconnected with one's own family. We try to impress them that Christians are anxious for others to live life at its best physically and spiritually.

The new concrete building sits high on the hill above the college building. On the west side, which can be seen from long distances, is a large replica of the cross-shaped Kwassui badge in brown tile against the creamy background of the building. Our badge is well known in Nagasaki, so this symbol immediately lets people know the building is ours. We are fortunate in having as our matron a Kwassui graduate with a deep Christian faith as well as a "way with girls" that makes her very valuable in the position.

—Helen Moore, Missionary Teacher

• Hong Kong

Miss Delores Miller of Perry, Florida, a Methodist missionary teacher in Hong Kong, has been awarded an affiliate membership by the American Chemical Society for having compiled the highest scholastic record in chemistry during her four years at Florida Southern College. She graduated in 1960. She now teaches chemistry at the British Methodist College in Hong Kong as a special-term missionary for the Woman's Division and also teaches at the Chinese-speaking Ward Memorial Methodist Church.

New science building at Wood Junior College, Mathiston, Mississippi.

UNITED STATES

Scarritt College

Dr. D. Dillon Holt was inaugurated the fifth president of Scarritt College for Christian Workers in Wightman Chapel, Nashville, Tennessee, on May 4. Before becoming acting president in 1959, Dr. Holt was for three years director of financial promotion for the Methodist Commission on Christian Higher Education.

Wood Junior College

A pageant, "Saga of Wood Junior College" and an address on "Wood's Role in the Survival of Spiritual Values in the Atomic Space Age" were outstanding events of the observance of the school's 75th anniversary on Alumni Day May 13 in Mathiston, Mississippi. The pageant was written by a well-known alumna, Mrs. Sudie Watson. Mr. Alex McKeigney, executive assistant to the president of the Mississippi Power and Light Company, was the principal speaker. He is an alumnus of the school.

Last October the new science building was dedicated at the college, with Bishop Marvin A. Franklin, resident bishop of the Jackson Area, in charge. Dr. D. W. Colvard, president of Mississippi State University, gave the dedicatory address. Dr. Felix Sutphin is president of the college.

Iowa National Esther Hall

"A residence for business girls must be tied in with the church so that it is not just a home, but a home in which Christian understanding and commitment are encouraged," declared Dr. Evelyn Berry, speaking at the dedication of the new addition to Iowa National Esther Hall in Des Moines, Iowa, on May 7.

With the dedication of the new addition, the capacity of this residence is increased by fifty to accommodate 150 young women. Representing the Woman's Division at the dedication were Mrs. Wayne Harrington, York, Nebraska, Woman's Division member and chairman of the Committee on Supply Work, and Miss Emma Burris, executive secretary of Social Welfare and Medical Work. Mrs. Charles W. Mead, of Omaha, former member of the Woman's Division also took part. Mrs. J. W. Hopkinson is director of the residence.

Dominican Republic

Dr. Evelyn Berry, executive secretary for educational work and residences of the Woman's Division, was elected president of the Board for Christian Work in Santo Domingo at its recent annual meeting. The board is the interdenominational United States agency which maintains cooperative relationships with the 3,000-member Evangelical Church of the Dominican Republic. A story on this work appeared in the 1960 July-August issue of THE METHODIST WOMAN.

Missionary Education

SUGGESTIONS FOR TEACHING "CHURCHES FOR NEW TIMES"

by MIRIAM BRATTAIN

A YEAR in which we study the Church finds us not only praying, "Jesus, with thy Church abide," but also asking, "Is there 'work undone, fields unwon'?" The times are a challenge which the Church cannot fail to meet. In his textbook, Theodore E. Matson says the Church must beware lest it find itself on the brink of inadequacy, at the *Edge of the Edge,** and that we need to look both to the direction in which we are moving and to the progress we are making. He quotes Dr. Martin E. Marty, who said: "A congregation is the front line of the church, the cutting edge of which must be sharp." *Is* our cutting edge sharp? *Is* the message of the Church being expressed in terms and in ways relevant to the times?

These questions form the framework which C. Richard Brown uses in his *Adult Guide on "Churches for New Times,"** a well-written guide which you will find invaluable. This article can offer only a few additional suggestions and a plan for adapting his six sessions to a class which meets in four sessions. For other materials, see the list in the June issue of THE METHODIST WOMAN.

SESSION I. Are We Relevant? (Matson, Chapters 1, 3, and 4)

Is there any relationship between the things we are saying and the times in which we are saying them? Is the Church providing answers geared to the questions being asked? Before we really can consider this, we need to say, "What are the characteristics of the times in which we live?" Matson discusses this carefully in these chapters. You might make use also of the general reading on the subject by members of your class.

If it is possible to make assignments before the first session, ask different women to report on reading that describes the times, or to say a little about their own ideas. Characteristics of the times such as alienation, conformity, technocracy, mobility, and secularism are developed in *The Witnessing Community,*[1] by de Dietrich; the choral reading, *The Circle Beyond Fear,** by Swann; *The Lonely Crowd,*[1] by Riesman; the play, *Remind Me to Live,** by Hale; *Landmarks of Tomorrow,*[1] by Drucker; *Modern Rivals to the Christian Faith,*[1] by Loew; and *The New Shape of American Religion,*[1] by Marty.

SESSION II. Are We the Church? (Matson, Chapters 2, 6, and 7)

Tracey Jones said: "The mission of the Church is found wherever faith meets unbelief." Ask class members to report (without using names) on times when their faith has met unbelief. Have they talked recently to persons who are agnostics for intellectual reasons, to those discouraged and disillusioned about the hope which the Church affirms, to those too concerned with their own affairs to bother about religion?

At what depth has the faith of the class members spoken to the unbelief of these persons? Did they feel that they really understood the position of the unbelieving persons? Did the unbelievers, in turn, seem to understand the position of the class member? Did mutual understanding come easily or with great effort on the part of each? Was the unbelieving person able to accept the message of Christ? Members may also want to report on times when their own unbelief has been met by the faith of another.

SESSION III. Do Congregations Serve Communities? (Matson, Chapters 5, 6, and 8)

The message of the Church is expressed in many ways, some of which we often forget.

The location of the church, discussed in chapter 5, makes a difference as to whether the story of Christ is told to all. Appropriate forms of church cooperation are as necessary (chapter 6), as appropriate forms of architecture, art, music, and drama. Our social witness is also a means of telling about our Lord and must meet the needs of the times. The central expression of our faith is our worship. Are our forms of worship true to the heritage of our faith? (See Robert McAfee Brown's *The Significance of the Church,*[1] chapter 6.)

For Session III you may wish to ask for reports on ways of expressing the faith that seem to be particularly relevant or irrelevant to the times. Members may draw on examples from the case studies in chapter 8 of the text, in *By Deed and Design,** by Foster, in literature, or evaluate the program of their own church. Be sure to ask how each practice helps or hinders the work of the church.

SESSION IV. Are We Responsible Church Members? (Matson, Chapters 9 and 10)

This session could well be a continuation of Session III. It might be a good time to report on ways in which Methodists are working. THE METHODIST WOMAN, WORLD OUTLOOK, the two *Do You Know?* booklets, the *Prayer Calendar*, and the *Annual Report of the Woman's Division of Christian Service* are all helpful resources* describing our work. Do not let attention be completely centered on what we are doing nationally, however. Save some time for discussion of what it means to be a lay Christian in a local church today. This is the heart of the study.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Available from any Cokesbury store.

student work

THE PEACE CORPS

The following statement concerning the Peace Corps was adopted by the Executive Committee of the Board of Missions in April, 1961.

WE SEE in the Peace Corps a creative proposal. Many countries need the dedicated skills of American men and women. The call has been issued on a high level of motivation—men and women are to serve because people need help.

Here is a challenge that already has made its impact on every campus, on every town and city in this country. There is great potential in having persons of varied backgrounds and outlook uniting in one great purpose—to serve wherever they are needed in the world.

There are pitfalls to be avoided in such matters as recruitment, motivation, and orientation of corps members, in the relation to other countries in the selection of projects and channels of service, and in the supervision of work and workers. Above all is the temptation to make the welfare of the people being served secondary to our own national interests. It is imperative, therefore, that there be maximum consultation with other countries and with the United Nations in setting up this beginning program and in looking forward to a possible international program under U.N. auspices.

Methodist people should know that their church has for years been performing services of this type in areas of need in the United States and in some thirty-five other countries. For example, since 1948 some 750 young men and women have given three years in service in twenty-nine foreign countries as special-term missionaries. They have taught in schools, worked in community centers, supervised hostels, developed and taught agriculture, served as pastors, and Christian educators, worked as nurses, pharmacists, medical technology; they have kept books, developed music groups, and created buildings.

In addition, the ongoing missionary program of The Methodist Church today has 1,550 men and women in overseas service teaching, preaching, healing, and ministering through a wide variey of services. The church attempts to meet the totality of man's needs with career missionaries who have learned the language and ways of the people they serve.

The Peace Corps might become a new pattern through which numbers of Methodist young men and women can make their Christian witness in this day. Let pastors, student workers, and counselors of young adults be alert to this challenge; let them call men and women to serious consideration of this work in a spirit of dedication and service! A truly Christian group at the heart of the Peace Corps can do much to provide the motivation, the sensitivity, and the moral stamina such a large group will need.

Let this be a time when our students and young adults are shaken out of their concerns for security and sent to frontiers of need and challenge here and overseas!

Let pastors, student workers, and counselors of young adults hold before their people the continuing challenge to serve with the Church, for here is service at a deep dimension! The Church stands not only for peace between man and man, but between God and man—the real key to all peace. Through its world outreach the Church is already providing a community which binds together men of all races and nations. Through the Church men cross cultural and national boundaries, meeting their fellow men as brothers in Christ and identifying deeply with them through learning their language, working as partners and sharing their struggles and suffering.

ORDER

Peace Corps Fact Book: **Answers some basic questions about the Peace Corps program.**

Write: Peace Corps, Washington 25, D. C. (free)

READ

Article in the *March 15, 1961,* issue of

Concern

Article in the *April 12, 1961,* issue of the

Christian Century

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(75 cents per copy)

Youth Work

"ENTRUSTED WITH THE MESSAGE OF RECONCILIATION"

THE National Conference of the Methodist Youth Fellowship will be one of forty communions in session within the context of the North American Ecumenical Youth Assembly scheduled to be at the campus of the University of Michigan, Ann Arbor, Michigan, August 16-23. The assembly is being held for the purpose of study and encounter with the theme, "Entrusted With the Message of Reconciliation" from 2 Corinthians 5 and 6. Daily programs will be based on three sub-themes—"The *World* We Live In," "The *Gospel* We Live Under," and "The *Mission* of the Church."

What Are the Hopes for This Meeting?

Those who come will share the common conviction that Jesus Christ is divine Lord and Savior of mankind. Beyond this, there is no assumption that they will be able to agree on the great issues confronting the assembly. But in the appreciation that no human mind or institution can contain all of God's truth, and in the affirmation that God can and does speak to us through those from whom we differ, each will seek to understand the others' insights as they themselves seek to "speak the truth in love," confident that the Holy Spirit can lead us to a deeper understanding of God's will for His people in this place and at this time.

God Making His Appeal Through Us

The Rev. Don Shriver, former national chairman of the United Christian Youth Movement, has prepared a discussion article on "The *Mission* of the Church," a portion of which follows:

I. The Church Is Sent by God, Not by Itself. "God was in Christ reconciling the world to himself. (2 Cor. 5:19)

II. The Church Is Sent to Be the Fellowship of the Reconciled. "Not counting their trespasses against them." (2 Cor. 5:19)

A young Indian Christian said, "In my country where there are so many religions, I have tried to figure out what makes the church different as a group of people. I think I know now: the church is the place where forgiveness is given; here I can be myself."

III. The Church Is Sent to Be the Fellowship of the Reconcilers. "And entrusting to us the message of reconciliation" (2 Cor. 5:19)

On April 25, 1958, a young Korean exchange student, In Ho Oh, went to put a letter in the mail box on a Philadelphia street corner. On his way back to his room, he was met and murdered by a gang of teen age boys.

After news of his death had reached his Christian parents in Korea, they wrote the following letter to certain citizens of Philadelphia:

> When we heard of his death, we could not believe the news was true. . . . We are sad now, not only because of In Ho's unachieved future, but also because of the unsaved souls and paralyzed human nature of the murderers. We thank God that he has given us a plan whereby our sorrow is being turned into Christian purpose . . . our whole family has decided to start a fund to be used for the religious, educational, vocational, and social guidance of the boys when they are released. . . . We have dared to express our hope with a spirit received from the gospel of our Savior Jesus Christ, who died for our sins. May God bless you, your people, and particularly the boys who killed our son. . . .

"We have dared. . . ." Only daring spirits can afford to act as if a "reconciled world" were more than a dream—a world where love overcomes hate, trust replaces suspicion, peace wins the battle against war, and enemies become brothers. A movement like communism seems to promise the creation of such a world, but many of its disillusioned followers come at last to admit that it has brought more hate than brotherhood to men.

Many who look back on the broken history of the Christian church confess that it, too, has not always preached and practiced its "message of reconciliation." But when faithful to its trust, the Church knows that this message is not merely a vague "hope for a better world." God, through Christ, did reconcile us to himself. And in the reality of that already achieved reconciliation . . . in that reality alone . . . is there love enough for the reconciling of men to one another.

The Christians of each new generation, as they become acquainted with their reconciling Lord, have to

(Continued on page 42)

Miss May L. Titus, a staff member of the Interboard Committee on Missionary Education, has been loaned by The Methodist Church for a period of six months to undertake special work in Asia under the auspices of the World Council of Christian Education. She will participate in leadership training conferences in Burma, India and Sarawak. Her itinerary will enable her to observe mission work in Africa, the Middle East, and Asia. Miss Titus is having an exciting time meeting and conversing with some of the world's great leaders of Christendom. For a personal account of her experiences watch for a future issue on the Youth Work page of THE METHODIST WOMAN.

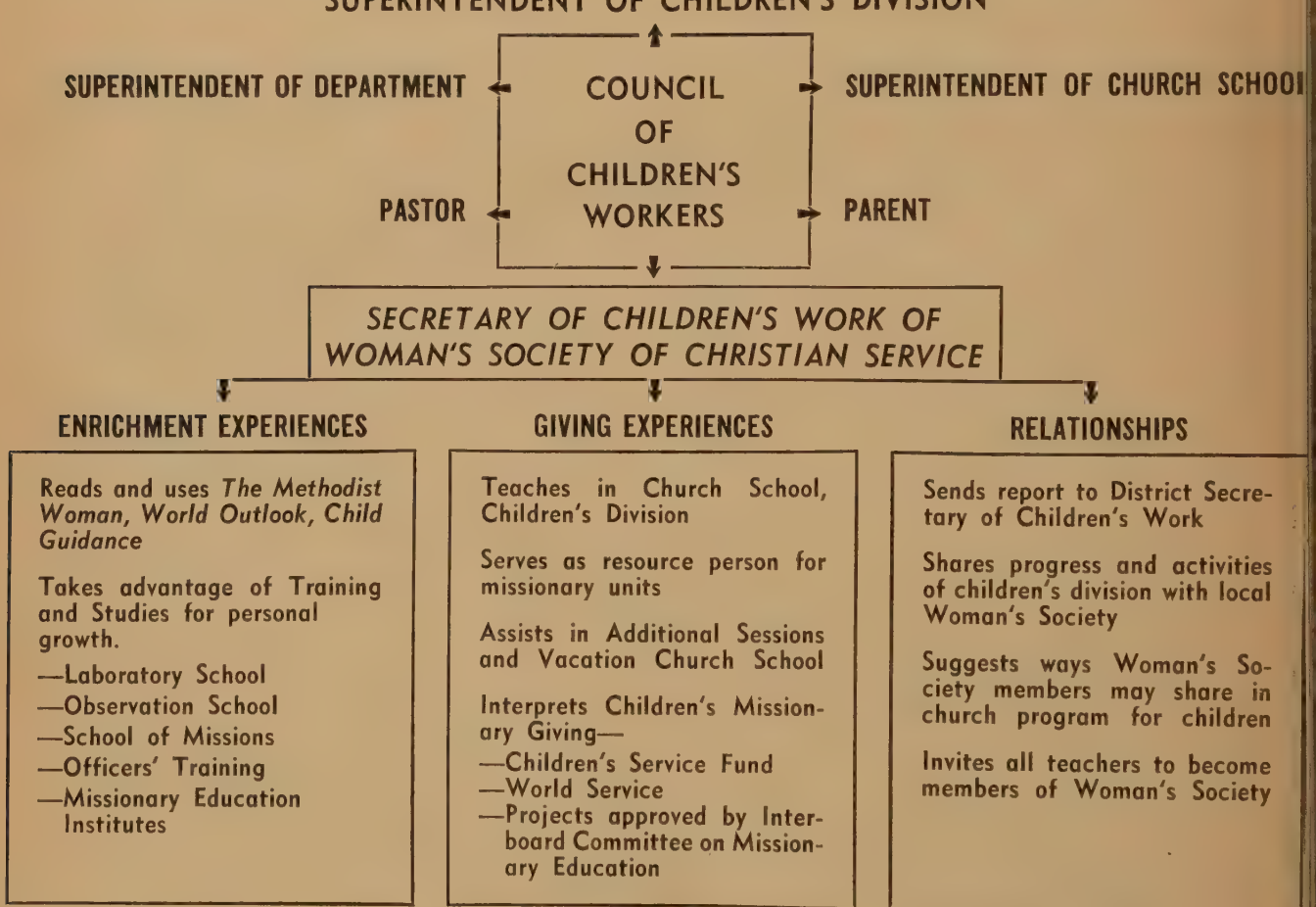
Children's Work

AFTER SUMMER SCHOOL OF MISSIONS—WHAT?

Most secretaries of children's work have enjoyed rich experiences this summer as we participated in the conference schools of missions. This once-a-quadrennium advantage provided rich background information for one to serve as a resource person in a local church children's division. The children's clinic challenged us to promote better use of materials and gave us new insights to develop in our task as children's secretary of missionary education.

Perhaps our greatest challenge is to help children grow in their understanding of their part in the church's mission at home and abroad. It is important to widen our knowledge of fellowship with friends around the world but it i just as essential for children t learn their responsibility of shar ing time, energy, gifts and lov with children who are neighbors— near and far.

The vital link in our world churc fellowship is the secretary of chil dren's work who shares her en thusiasm, knowledge and experi ence in her local church. Th following chart should help you t see opportunities and relationship as you seek to make the worl Christian community live for chil dren. Each local church can hav a working Council of Children' Workers which will coordinate th mission emphasis in the tota church program. Let's give it a try


SUPERINTENDENT OF CHILDREN'S DIVISION
SUPERINTENDENT OF DEPARTMENT
COUNCIL OF CHILDREN'S WORKERS
SUPERINTENDENT OF CHURCH SCHOOL
PASTOR
PARENT
SECRETARY OF CHILDREN'S WORK OF WOMAN'S SOCIETY OF CHRISTIAN SERVICE
ENRICHMENT EXPERIENCES
Reads and uses The Methodist Woman, World Outlook, Child Guidance
Takes advantage of Training and Studies for personal growth.
—Laboratory School
—Observation School
—School of Missions
—Officers' Training
—Missionary Education Institutes
GIVING EXPERIENCES
Teaches in Church School, Children's Division
Serves as resource person for missionary units
Assists in Additional Sessions and Vacation Church School
Interprets Children's Missionary Giving—
—Children's Service Fund
—World Service
—Projects approved by Interboard Committee on Missionary Education
RELATIONSHIPS
Sends report to District Secretary of Children's Work
Shares progress and activities of children's division with local Woman's Society
Suggests ways Woman's Society members may share in church program for children
Invites all teachers to become members of Woman's Society

AND NEXT?

One of the best opportunities to strengthen your program of missionary education of children is to set up a Missionary Education Institute in your local church or cooperate in a District Institute. The June 1961, issue of *Child Guidance in Christian Living* outlines the steps and procedures for such an institute. Reprints of this article are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Also available is *Missionary Materials for Use With Children* 1961-62, free.

PLEDGE SERVICE

This service was written by Miss Emma Dean Belcher, chairman of the Guild Committee on Spiritual Life, Northeastern Jurisdiction, for use at the fifth annual Northeastern Jurisdiction Weekend at Buck Hill Falls, Pennsylvania.

(*The service is designed to be read by the Conference Guild Secretaries as a verse-speaking choir, divided into two groups, and with solo voices. Group I is composed of "light" voices of higher pitch, and Group II of heavier voices of lower pitch. Both groups read the unison passages. Voice I and II should be in striking contrast. The groups should wear robes or dark dresses*).

PRELUDE: "Finlandia," *Sibelius*

RESPONSIVE READING: (*People standing.*)

Leader: Behold what manner of love the Father has bestowed upon us, that we should be called the children of God.

People: And we know and have believed the love which God hath in us.

Leader: God is love, and he that abideth in love abideth in God, and God in him.

People: He that loveth not knoweth not God, for God is love.

Leader: Behold if God so loved us, we ought also to love one another.

People: If we love one another, God abideth in us and His love is perfected in us. (*People are seated.*)

Leader: The parable of the Good Samaritan is a deeply moving example of Christian love—not only the love which God shows toward us; it is also the love which we must show toward others. If you will recall the parable—Jesus made it very clear to the young lawyer that the responsibility for loving others is a never-ending obligation. This we must do and keep on doing. It must be the habit of our life. Such love is the gift of God.

PRAYER HYMN: "Light"—*Stevenson*

VOICE I: Are you concerned?

GROUP I: About your neighbor, your brother, who is sleeping on the other side of this sphere we call our world?

VOICE I: He is there!

GROUP I: He is a reality!

GROUP II: And sometimes he is hungry, cold, afraid.

UNISON: Sometimes the rumors he hears about the world are from those who would destroy it rather than build it.

VOICE II: What, then, is our mission as we face this world today?

GROUP I: It is a mission of responsibility—responsibility before God to exalt Him in all the earth—

GROUP II: Responsibility before men to make known to them the message of salvation—

UNISON: Responsibility of witness and service.

VOICE I: How does God see these neighbors of whom we speak?

VOICE II: How does God look upon India?

SOLO VOICE: He must love the millions of people in India for the many ways in which they have sought Him through Hinduism, Buddhism, Islam, and Christianity—

GROUP I: How happy the heart of God must have been when Mahatma Ghandi worked for righteousness using solely the weapons of truth and love—

GROUP II: How happy He must be today for the many evidences of spiritual hunger.

VOICE II: How does God look upon Africa?

GROUP I: God's eyes must be fixed on the changing African continent today, especially the Congo.

GROUP II: Just as the eyes of the world are fixed on Southern Rhodesia, "Land of Decision."

UNISON: God is at work, through His Church—

SOLO VOICE: And outside of it and in spite of it, redeeming the world, establishing his kingdom—

UNISON: God has raised up the church in Africa for just such a time as this.

VOICE I: How does God look upon Japan?

SOLO VOICE: God sees from a population of more than 90,000,000 that only 650,000 persons have confessed their faith in Christ—

GROUP I: He must have rejoiced with Kagawa, who was God's instrument in countless thousands of lives—

GROUP II: He must have rejoiced, too, in the "togetherness" of the organization of the Kyodan. (The United Church of Christ in Japan.)

VOICE II: How does God look upon our land, the United States of America?

GROUP I: This nation so young, so strong in industry, so powerful in the councils of the nations—

GROUP II: So well stocked with bombs and missiles—

GROUP I: So alcoholic in its habits—

UNISON: So proud of its political freedom!

GROUP I: Surely God knows all our sins and all our virtues—

SOLO VOICE: Surely he wants this nation to achieve glory through the advancement of human rights—

GROUP I: Social progress—

UNISON: World peace.

VOICE I: Our mission today? Are we able to respond to the call of God?

(*As conference secretaries bring their pledges forward each makes a statement such as these*): . . . .

"The man who cannot see is blind. The blind man's life is bitter. The man who cannot read is also blind. His life is bitter, too." __ Conference pledges $__ to help Christian families become literate.

Jesus said, "You will know the truth, and the truth will make you free." How shall Africa know the truth? __ Conference pledges $__ to help demonstrate the life and work of the Christian community.

__ Conference pledges $__ to help create communities in which each person can live with human dignity.

As an instrument through which the love and concern of God for all men can be made real __ Conference pledges $__.

From Alaska to Puerto Rico, in nearly every part of our land, our prayers and gifts make it possible to carry the Christian message and the Christian ministry to thousands of men, women, and children who are our neighbors. __ Conference pledges $__ to help meet these needs.

Today one of the deepest needs of mankind is the need to feel a sense of kinship one with another. All mankind belongs together. From the beginning of creation all mankind has been called into being, nourished and watched over by the love of God. __ Conference pledges $__ for this enduring love.

PRESENTATION OF PLEDGE—JURISDICTION SECRETARY: We are drawing toward the closing hour of the Fifth Annual Guild Weekend. We have listened to great messages. We have had fellowship with our old friends and made new ones. We are aware that in this changing world our mission is a part of God's mission. As Christian women we go forth to serve. We believe there is no place too far. There is no place too deep. There is no barrier too high. We walk in love, and love never fails. It endures. Our purpose and our pledge have ever been in terms of our prayers, our service, and our gifts. This jurisdiction's total pledge for the Wesleyan Service Guild of the Woman's Division is $__. We pray that our gifts may be a lantern to our footsteps, shining on from age to age.

DEDICATION OF PLEDGE—JURISDICTION TREASURER, Woman's Society of Christian Service: "God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life." (John 3:16.) We know these Guild women who give and know not pain in giving, give through love. Through the love of such as these God speaks, and with their hands he feeds the hungry, heals the sick, and blesses the neglected. And through their eyes he smiles upon the world. As treasurer, it is my privilege to forward your gifts to the Woman's Division treasurer who will send them on their way to the many Guild Interests.

RESPONSE: JURISDICTION PRESIDENT, Woman's Society of Christian Service.

PRAYER OF DEDICATION

"Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand.
Amen.

—*The Methodist Hymnal*, No. 609

UNITED NATIONS SEMINAR

Approximately fifty persons attended the Guild United Nations Seminar held over Easter weekend in New York under the direction of Mrs. C. A. Bender, Woman's Division official observer at the United Nations.

The program included Friday evening coffee at Miss Johnson's apartment, a tour of New York City, including a visit to The Interchurch Center on Saturday, lunch in a Chinese restaurant, tea at Alma Mathews House, and dinner at a Russian restaurant. On Sunday the members attended the church of their choice. In the evening a briefing was held at the Deaconess Home, following a buffet supper given by the New York City Guilds and supervised by Miss Eldeka Allen, district Guild secretary. Dr. Howard W. Yoder, executive secretary, Committee on Cooperation in Latin America, and Mrs. Bender were the speakers.

With apologies to Miss Elizabeth Ten Broeck of Albany, New York, we take the liberty of printing part of her refreshing letter to her sister:

"Monday was the big day at the United Nations. We were advised to wear our 'walking' shoes—we did need them. We first took the tour, had a few minutes to look at the shops, had our group picture taken, then lunch in the delegates' dining room—a branch of it. It was an excellent menu, even if the room was devoid of delegates—at least to the naked eye—and I am sure it was much too early for them, anyway. We were glad to be there—temporarily away from the mobs of school youngsters in town and 'doing' the best tourist attraction in the city.

"We had two 'briefings' in the afternoon—one by a very alert, keen young man from Nigeria, who read a paper on his country's foreign policy as neutralist and why. He answered questions with readiness and a big smile—and politely paid tribute to the part women are allowed to take in his government nowadays. One of our group asked him how he happened to speak English so well and he said it was part of his education as it is for all in Nigeria who get to the college level. He had had his school-

The United Nations Seminar group pictured as its members visited the United Nations in New York. The seminar was held March 31 to April 2. Included in the picture are Miss Lillian A. Johnson, executive secretary of the Wesleyan Service Guild (standing third from right), and Mrs. C. A. Bender, an executive secretary in the Department of Christian Social Relations (extreme right), who directed the seminar.

ng in England. The other talk was on Special Projects. The speaker was a young Englishman with five-o'clock shadow—but lots of wit.

"Then we set off for Mecca—or the Delegate's Assembly. Alack, it did not look much different from a session of the New York Legislature, with many of the delegates strolling in and out. I enjoyed the simultaneous interpretation—by a woman speaking in a cultured voice. The address by an African discussed the subject of the Congo and whether the United Nations should be trying to dominate the problem. He urged us to help them, yes—but let them run matters to suit themselves, which he pointed out would be quite different!

"We stopped and had a snack before returning by train at a reasonable hour, giving me time enough to do my laundry and to settle back to ordinary living again."

New Jurisdiction Secretary

Miss Ann Eaton, of Princeton, West Virginia, newly elected secretary of the Northeastern Jurisdiction has recently been conference secretary in West Virginia, and served as the dean of that conference School of Missions for the past two years. She has been a member of the Wesleyan Service Guild, First Methodist Church, Princeton, for fifteen years. In addition to her Guild activity in that church, she has served as a teacher in the church school, counselor for the Methodist Youth Fellowship, and superintendent of the Youth Division. She received the degree of master of arts in elementary education from Marshall University, Huntington, West Virginia, and now teaches in the public schools of Princeton. We are glad to welcome her to this office, and we are especially fortunate to have one so well esteemed and qualified in leadership.

Miss Ann Eaton

Miss Eaton succeeds Miss Nora Bubb, who served one term as jurisdiction secretary. Both of these fine young women have contributed greatly to the work of the Guild in the Northeastern Jurisdiction, which has grown in spiritual depth and has widened its scope of activity under Miss Bubb's leadership.

Consultation in Africa

(Continued from page 13)

Advisory Committee. Women participated in the discussions, chaired some of the meetings, led devotions, and raised many questions. Education—Christian education—had a very real emphasis, especially secondary and higher education. Trained leaders, women and men, are needed in Africa as never before.

As has been true in various periods of history, related movements seem to be initiated in various places at the same time. The Presbyterian Church has been carrying out a comparable plan. It was learned also that British Methodism was scheduling a similar consultation to be held in England shortly after that set by the United States Methodists in Africa.

Latin American representatives have asked that such a consultation be held for their countries. It was recognized that this is greatly needed at this time. No longer do we have *a* mission board but several mission boards as churches overseas establish their own agencies for mission outreach.

Increasingly we are united with those who may once have been considered "children in the faith," but who now take their places beside us. The day of missions is not over; a greater mission has begun.

MRS. C. E. WEGNER, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

The pleasure and thrill of working with each one of you has been an infinite joy to me. You have become dear friends and co-workers. I covet for my successor the same fine devoted cooperation I have had from each of you. May God's richest blessings ever be yours.
Mrs. C. C. Long

Literature Secretaries Meet

by SARAH EVANS KENNEY

THE second quadrennial meeting of jurisdiction and conference secretaries of literature and publications was held in Cincinnati, Ohio, May 3-5. Planned by Mrs. C. C. Long, secretary of literature and publications, the meeting brought together persons responsible for the production of literature and publications of the Woman's Division of Christian Service to discuss their tasks with those directly responsible for distribution throughout Woman's Societies and Guilds in all parts of the United States.

About 120 persons attended, including six jurisdiction secretaries, 100 conference secretaries, two jurisdiction representatives of the Wesleyan Service Guild, members of the editorial and publication staff and members of the Woman's Division Committee on Publication of which Mrs. G. Albin Dahlquist is chairman. A tour of Literature Headquarters inspired a sense of pride in its attractive surroundings, increased understanding of procedures and the scope of literature as a big business enterprise of the Woman's Division.

The magazines, THE METHODIST WOMAN and WORLD OUTLOOK, were discussed by the respective editors, Mrs. C. A. Meeker and Miss Dorothy McConnell. Miss Frances Eshelman, Miss Sarah Parrott, and Mrs. Frederic Zerkowitz, associate editors, explained literature for which they are responsible and outlined future plans. Mrs. E. LeRoy Stiffler, publication manager, outlined production, distribution and promotion plans.

A new promotional filmstrip, "The Reader Is a Leader," was enthusiastically received when shown and discussed. This filmstrip is a pictorial presentation of procedures in the editorial offices in New York and production and circulation offices in Cincinnati. The only prints available were given to conference and jurisdiction secretaries of literature and publications.

Two addresses featured the meeting. At the opening session Mrs. Alvin B. Pfeiffer, chairman of the Committee on Program, Woman's Division, explained this new committee and the relationship of literature to it. Discussing "The Impact of Literature," Miss McConnell was the speaker at the Fellowship Dinner. She emphasized various uses of the printed word in interpretation and opening new doors to readers. Inspiration came not only from devotional services but also from times of fellowship in large and small informal groups.

Appreciation for the devoted service of Mrs. C. C. Long was lovingly and frequently expressed. A bound volume of letters from secretaries of literature and publications and co-workers was presented to Mrs. Long in absentia. In appropriate tribute, Mrs. Meeker quoted: "One lovely heart sets another heart on fire." Although Mrs. Long had planned the meeting, necessary hospital treatments prevented her from being present.

The closing feature consisted of an appraisal of the meeting by a panel of the jurisdiction secretaries with Mrs. Howard V. Weems, committee member, as moderator. Participating were: Mrs. J. W. Anderson, Redwood Falls, Minnesota, North Central; Mrs. James Brown, Detroit, Michigan, Central; Mrs. W. C. Carter, Prattville, Alabama, Southeastern; Mrs. Robert J. Gayley, Denver, Colorado, Western; Mrs. Alfredo Nanez, San Antonio, Texas, South Central; Mrs. Paul A. Roy, Watertown, New York, Northeastern.

Their appraisals were unanimous as to the meeting's value to them personally in giving a sense of importance to their jobs and a sense of mission to them. The efficiency of operation at Literature Headquarters inspired them to strive for greater efficiency in their methods of handling literature. One felt the fellowship and exchange of experiences and methods would encourage "a chain reaction of inspiration, enthusiasm and action that will channel through the conference, district and local societies."

That "God speaks through the printed word" was mentioned repeatedly as the women analyzed the literature itself and their responsibility to increase its effective use—"a feeling of urgency to disseminate the written word." The secretaries felt that because they themselves had become better informed as a result of the meeting, they would be able to interest others more convincingly in reading and thus make more widespread use of all publications.

The timeliness and attractiveness of the literature were cited: "One has a real sense of pride in its content and high quality. It doesn't look cheap. . . . The advance prepa-

ation and long-view planning in ll our literature to make it perti- ient impress me very much. It is isually bright and attractive."

Literature "came alive" as sec- etaries met those in charge of its roduction. "We felt a real kin- hip to all those who labor so un- easingly for our Master's cause hrough the printed page." All ex- pressed pride in being part of "our vonderful literature family." The pirit of harmony and enthusiasm among the workers impressed the visitors, also the simplicity, beauty and efficiency of Literature Head- quarters. "It certainly makes one proud to be a Methodist when one sees women of such deep spiritual conviction, high intellectual ac- complishments, exacting business ability and deep sense of mission."

All appreciated the well-planned program, the many opportunities offered for the exchange of ideas and techniques and the "previews" of things to come. Staff members welcomed the opportunity to con- sider the solution of problems com- mon to Alaska, New England and the Midwest. The question-and- answer periods proved valuable for clarification of many ideas and procedures.

The value of the "priceless ex- perience" of fellowship was ex- pressed by all. "One highlight for me was to meet nineteen of my twenty-one conference secretaries," said one secretary. "A week before they were names in the *Annual Report*. Now they are living personalities." Declared another: "How proud I am to be a Meth- odist woman and especially a mem- ber of the Woman's Society of Christian Service that has as a part of its function to make avail- able the wealth of literature and the two magazines, THE METH- ODIST WOMAN and WORLD OUTLOOK.

As Mrs. Weems summarized the appraisals, she said: "We are *smart* people! From the moment we re- ceived the *smart*-looking packet upon arrival, we began realizing that we are *smart* in more ways than one—*smart* in appearance; *smart* in thinking; *smart* in creat- ing visual aids, new methods, new approaches, new avenues of mak- ing the printed word a way by which we can express Our Mission Today by our witness that Jesus Christ is Lord.

"In the bosom of the family gathered here, we can admit that we are V.I.P.'s. We'll try to en- courage officers and secretaries of lines of work to be *smarter* through the use of all materials produced at Literature Headquarters. We'll try to prove to everyone, beginning at the grass roots, that it is a *smart* thing to be alert to the wonderful opportunities of being a chic, well- read Methodist woman!"

FLORIDA CONFERENCE REPORT

"Prepare Across the Earth the King's Highway" was the title used by Mrs. Maxie B. Lowe of Dunnellon, Florida, for her report to the annual meeting of the Florida Conference.

Have you ever watched the con- struction of one of the huge free- ways? For a considerable time you see little evidence of a plan—only a steam shovel here, a man with a pickax there, someone meas- uring in the distance. Yet every worker had a part in building that highway.

So it is with literature and publi- cations as *it* sets about "preparing the *King's* highway."

The Editorial and Publication Staff measures, surveys, lays out the course, drives the stakes through its efficient team of edi- tors, secretary of literature and publications, publication manager, and their capable assistants. Over a million "stakes," pieces of litera- ture, were driven during 1959-1960.

The jurisdiction secretaries of literature and publications clear the right-of-way, removing obstacles—trees, boulders, rock, undergrowth, any and all evidences of lack of knowledge and know-how. The conference secretaries drain and fill the low places, level the humps, with the information and inspira- tion gained from the jurisdiction secretaries. The next step in the highway construction is the grading and the laying of ballast rock. This is the job of the district secretary.

In spite of all this work, the road cannot be used successfully until the "surfacing" has been done. It is the sacred privilege of the local secretary of literature and publica- tions to "surface" every bit of the road of the local Woman's Society and Guild by spreading the word—the written word.

And now the "highway" is ready! The local president gets into the driver's seat of the Woman's So- ciety or Guild and pulls out onto the smooth surface. New sights come into view with every leap the pistons take in the motor. There are new people to see every month as we use our *Program Book*. We watch our children grow in mission- ary zeal through the materials pre- pared for additional sessions.

As we drive along, we see houses of prejudice and misunderstanding and hate being torn down by our study classes. We see happiness re- flected by our missionaries as told in the stories we read in THE METHODIST WOMAN and WORLD OUTLOOK. We feel sorrow as we learn of the plight of so many of our fellow men and are driven by compassion to go the "second mile."

Every constructive word, every humble acknowledgment of the presence and power of God, con- tributes to the construction of the highway of peace in human experi- ence. We should never limit the power of a single word to awaken individuals and nations to the true understanding of God as divine love. This understanding ensures a highway of peace through the length and breadth of human ex- perience, blessing all mankind and fulfilling the prophecy of Isaiah (35:8). "An highway shall be there, and it shall be called the highway of holiness."

ENTRUSTED WITH THE MESSAGE

(Continued from page 35)

decide how they will respond to his trust in them to proclaim the message of reconciliation. By word from the pulpit? Word and deed in the family? At school? In friendships? By concern for the despisers of the message? At work? In plans for a vocation? In goals for marriage? In daring to do something about such "impossible" problems as politics, delinquency, and world peace? All these ways, perhaps, and many more. Perhaps we can begin to learn new arts of reconciliation only as we begin to practice those already made known to us.

Discussion

1. What are the "unreconciled areas" of the world in which you believe Christians should show more courage and ingenuity in proclaiming the message of reconciliation? Take one such area, and discuss in detail what you or your group might do about it.

2. Lesslie Newbigin has said, "The Church exists in the magnetic field between Christ and the world." Why does the Church "cease to be the Church" if it loses vital relationship either to Christ or the world?

Sources of Information Concerning Mormonism

If My Daughter Should Want to Marry a Mormon, by Malcolm Hammond (Methodist District Superintendent), 5 cents. *Tidings,* 1908 Grand Avenue, Nashville 5, Tennessee.

Has Mormonism Changed? by John Smith, Baptist; *Hope or Despair,* by John Smith; *35 Mormons and One Baptist Preacher,* by John Smith; $1 each, Utah Evangel Press, P. O. Box 108, Clearfield, Utah.

Gods, Sex, and Saints—The Mormon Story, by George B. Arbaugh, Lutheran pastor, $1.50. Augustana Press, Rock Island, Illinois, 1957. Paper, $1.

Mormonism Under the Searchlight, by William Edward Biederwolf, $1. William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

No Man Knows My History, by Fawn Brodie, a Mormon woman, $6.75. Alfred A. Knopf, New York, 1957. (Obtainable in some libraries outside of Utah.)

Is Mormonism Christian? by Gordon H. Fraser. Moody Press, Chicago, 1917.

ADA DUHIGG,
Utah Protestant Mobile Ministry

Calendar of Activities

CHILDREN'S WORK: Bring your file of missionary resources up to date. Plan your activities for the year.

CHRISTIAN SOCIAL RELATIONS: See page 25 for suggestions.

LITERATURE AND PUBLICATIONS: Be sure all needed material for all lines of work is ordered in ample time. Study all the literature including articles in THE METHODIST WOMAN and WORLD OUTLOOK so that you can make helpful suggestions to the committee on program concerning its use. Secure subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION AND SERVICE: Offer suggestions to the committee on program which will ensure interesting, worthwhile monthly programs for 1961-62. As a member of the committee, initiate study plans for 1961-62. Arouse the interest of the society in these plans.

PROMOTION: Alert the committee on membership to develop plans for maintaining and increasing membership. Use the check list, A Membership Study (page 23) to secure information about the woman constituency of your local church and community with relation to membership in the Woman's Society and Guild.

SPIRITUAL LIFE: Begin plans with the committee on program for the observance of the Fellowship of Intercession and the Week of Prayer and Self-Denial. See pages 16 and 18 of this issue. Make sure that Fellowship of Intercession cards, Week of Prayer and Self-Denial offering envelopes and Prayer Cards are ordered.* Have you assumed your duties as a member of the church Commission Membership and Evangelism?

STUDENT WORK: Mail (blue) Student Information Cards* not later than July 15. Subscribe to student magazine, *motive,* for each student. Please consider also *Power* and *Concern.* The Orientation issue of *motive* is excellent help to freshmen who will be entering college this fall. Order from P. O. Box 871, Nashville 2, Tennessee.

SUPPLY WORK: Present the list of Askings received from your district secretary. Report to her immediately whatever action the society takes concerning the Asking.

TREASURER: Study the sample remittance blank on pages 20, 21, and the explanation on page 24. This will help new treasurers, especially, in filling out the blanks properly.

VICE-PRESIDENT: It is hoped that the committee on program met in July with circle representatives. By now *My Date Book,** your own yearbook, should be filled out and ready for distribution. Watch THE METHODIST WOMAN and WORLD OUTLOOK for articles and reports on the Assembly of the World Federation of Methodist Women which meets in Oslo, August 7-14. See page 14.

WESLEYAN SERVICE GUILD: Committees meet to make plans. The committee on program coordinates these plans. The committee on missionary education and service studies the Membership Check List on pages 45-47 in the *Handbook.**

YOUTH WORK: Secure copies of Program Book, *Christians for New Times,* for your World Friendship Group of Girls. See back page.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Methodist Women in Action

(Continued from page 4)

the Methodist Men and some businessmen of the church, to work out a system to find work for the men to do in various homes. Among their work projects were painting, lawn work, and building patios.

As an additional project, the Woman's Society sponsored the painting of a portion of the educational building of the church. By cooperating with some of the men to supervise the job, they were able not only to give additional employment but also to have a portion of the Sunday-school department painted.

The chairman of the Commission on Finance pointed out that the enthusiasm of members of the Woman's Society in carrying out this local church activity witnesses to their faith in the church, in its members and in the economic condition of the community. It also proves beyond any doubt that church members working together can cope with any situation among the membership in or out of the church.

Family Night

The 165-member Woman's Society of Pearl River, New York, observed a family night last spring. The occasion gave the president, Mrs. C. H. Paulson, the opportunity to express appreciation to the husbands and families of the members for their sharing spirit. Everyone would agree with this extract of the poem written to the husbands by Mrs. Florence Calahan:

It takes cooperation—
The whole family's, I should say—
To make our Woman's Society
The success it is today.

Seminar in Miniature

Planned by a local committee of Christian social relations secretaries of Woman's Societies of the Greater Lansing Area, thirty-three churches united to hold a successful "Seminar in Miniature" on "The Family in a World of Rapid Social Change" in Central Methodist Church in Lansing, Michigan. The program opened with a hymn sing and featured addresses on "Eternal Values in a World of Change" by the Rev. Richard Beckett, First Methodist Church, Lansing, and "The Family in a World of Rapid Social Change," followed by discussion with Lt. Clarissa Young, in charge of the Youth Bureau, Lansing Police Department.

A playlet, "I'm Going Back to Work," was presented. The closing address was given by Mrs. Roland H. Waterman, district secretary of Christian social relations.

NOTICE

This is to certify that Julian Turner is not now and has never been connected or associated with the work of the Methodist church on the Cherokee Indian Reservation. Mr. Turner is operating a free-lance enterprise fifty miles from the Cherokee Methodist Center without affiliation with any church or denomination. T. G. Highfill, pastor of the Cherokee Methodist Center, Cherokee, North Carolina.

In Memoriam

Miss Eliza Perkinson, age 92, retired missionary to Brazil, passed away at Robincroft Rest Home, Pasadena, California, April 25, 1961.

Born near Salisbury, Missouri, September 22, 1868, she attended Howard College, Fayette, Missouri, and the Pritchet Institute, Glasgow, Missouri. In the summer of 1894 Miss Perkinson decided to become a missionary and entered Scarritt Bible and Training School, Kansas City, Missouri, for study and training. A year later she sailed for Brazil where she did educational work until her return to the United States in 1925. In addition to her school work she served as field secretary and treasurer from 1917 until her final departure.

Miss Perkinson retired from missionary service in 1926. In 1927 she was called to work at the Board of Missions in Nashville, Tennessee, where she remained until 1934, when for health reasons she retired from active service. She had been a member of the "Robincroft Family" since 1945.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Central Congo*—Miss Barbara Hartman (Regular), 475 Riverside Drive, Room 1536, New York 27, New York

North Africa—Misses Liv Larsen (Regular), 25 Nagle Avenue, New York 40, New York; Sue Robinson (Regular), Box 133, Columbus, Mississippi

INDIA: Misses Evelyn Strader (Regular), Rt. 1, Madison, North Carolina; Laura V. Williams (Regular), c/o Mrs. H. C. Shakespeare, Stevenson, Maryland

KOREA: Misses Edith Simester (Regular), 116 West Church, Urbana, Ohio; Emma Wilson (Regular), 1201 East 11th Avenue, Winfield, Kansas

LATIN AMERICA: *Brazil*—Miss Frances Burns (Regular), 2004 Grace Street, Fort Worth, Texas

PAKISTAN: Miss Jean Bagnall, R.N. (Regular), 3420 Mack Road, Saginaw, Michigan

SOUTHEAST ASIA: *Malaya*—*Miss* Betty Lou Fitch, 2903 North Jersey Street, Indianapolis, Indiana

RECENT DEPARTURES FOR:

AFRICA: *Mozambique*—Miss Ruth Northcott (Regular) (To South Africa for two months)

Southern Rhodesia—Miss Margit Johansson (Regular)

INDIA: Miss Ethel M. Calkins (Retired) (For one year)

LATIN AMERICA: *Argentina*—Miss Patricia Richardson (Regular); Helen Thompson (Special Term)

Mexico—Miss Faithe Richardson (Regular) (To Costa Rica)

Peru—Miss Patricia Riddell (Regular) (To Costa Rica for Language Study)

PAKISTAN: Miss Joy C. Haupt (Special Term); Miss Helen E. Fehr (Regular)

SOUTHEAST ASIA: *Burma*—Miss Maurine Cavett (Regular)

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WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1961

Poster. A most attractive poster to announce and stimulate interest in the Week of Prayer and Self-Denial. 10 cents.

Offering Envelope. Free.

Leader's Handbook. Full suggestions for observance of the Week of Prayer and Self-Denial. It lists all the materials and contains the talks describing the projects to which the Week of Prayer gifts are to be directed. 25 cents each; 3 for 50 cents.

Worship Service for Program Meeting. This worship service is to be used at the program meeting of the Week of Prayer and Self-Denial. Copies should be ordered for each person attending the service. 5 cents each; 10 for 35 cents.

Prayer Card. This prayer card presents briefly the projects to which the offering will go with a short prayer for each. 3 cents each; 50 for $1.25.

The Quiet Day Service—"The Three R's of Christian Maturity." Plans and meditations for the Quiet Day. This booklet should be used by the leader and by members of the audience. 15 cents each; 10 for $1.25.

NOTE: Conference secretaries of Literature and Publications will send each Woman's Society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. These packets were sent to the conference secretaries about July 1. *Free packets cannot be obtained from Literature Headquarters.* **Please order additional Week of Prayer literature early; we cannot insure delivery on orders received after October 13, 1961. Make out your order carefully; material sent as ordered cannot be returned for credit.**

PROGRAM MATERIALS

September, 1961, through August, 1962

The Household of God

For Woman's Societies and Wesleyan Service Guilds

Program Book. Programs and worship services in one book. $1.00; 6 for $5.00.

My Date Book. Program calendar. 5 cents.

Spanish Program Book. $1.00; 6 for $5.00.

FOR YOUTH

Christians for New Times. Nine undated programs and worship resources for a World Friendship Group of Girls in the Methodist Youth Fellowship. $1.00.

AVAILABLE

Study and Action, 1961-62. Helps in planning and conducting the approved study courses and suggestions for follow-up action. Free.

Activities for 1961-62. Suggested activities for Christian Social Relations. Free.

A Christian's Primer of the United Nations and Latin America. 50 cents.

You Are There. Leaflet on the Commission of the Churches on International Affairs (CCIA). Revised. 5 cents; 12 for 35 cents.

Girls in Africa Today. Ways in which the Woman's Division is working with girls in Africa. Free.

Japan. Pictorial leaflet on our work in Japan. Free.

Place Mats—The Methodist Deaconess. Place mat showing the Methodist Deaconess emblem with pictures and script pointing up the Deaconess Work. 5 cents each; 12 for 50 cents.

Education for Mission. By J. Allan Ranck. A book which answers the need for a new presentation of contemporary ideas and methods for mission education in the local church. Paper, $1.95.

When You Visit the Sick. This leaflet will be especially useful as supplementary material for the study of "The Meaning of Suffering." Free.

Cinco Centros. Pictorial booklet on the social centers in Mexico sponsored by the Woman's Division. 25 cents; 3 for 50 cents.

Guidebook for Youth Work in the Church. For workers with youth in the Methodist Youth Fellowship. 80 cents.

Spiritual Life Packet, 1961-62. Packet consists of the following: *Prayers and Praises of Saint Francis of Assisi; Living With an Alcoholic; Retreat or Conference; A Way of Prayer; The Morning Watch; How to Read the Bible; Ameera; Worship and Prayer; Selected Prayers; Morning Resolve; Stewardship Facts; Spiritual Life Bibliography.* $1.00.

Supplementary Materials for your September program: "The Spirit Is Lord"

Basic Christian Beliefs. By Frederick C. Grant. 75 cents.

Four Basic Methodist Doctrines. By John Wesley and Others. 25 cents; 6 for $1.00.

Some Essential Methodist Beliefs. By Robert G. Tuttle. 5 cents; 100 for $4.00.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above should be sent to—

***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

Cokesbury Book Stores also sell the literature of the Woman's Division of Christian Service.